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A BOY'S CONTROL
AND SELF-EXPRESSION.

WORKS, etc., by EUSTACE MILES, M.A.

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A BOY'S CONTROL AND SELF-EXPRESSION.

(Illustrated with about 250 Figs.)

BY

EUSTACE MILES, M.A.

Formerly Scholar of King's College, Cambridge, Assistant Master at Rugby School, and Honours Coach and Lecturer at Cambridge; Author of "Muscle, Brain, and Diet," "Avenues to Health," "How to Prepare Essays," etc.; Editor of Cassell's "Physical Educator," Routledge's "Fitness Series," etc.; Amateur Champion of America at Racquets, Tennis, and Squash-Tennis, 1900, and of England at Racquets, 1902, at Tennis 1899 to 1903, Holder of the Gold Prize.

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Preface.

IT is supposed that a book should keep within reach, or at least within sight, of a single point, as anyone walking round St. Mary's of the Scilly Isles usually keeps within sight of the simple-looking Marconi Station. My book usually keeps within sight of a single idea, which I will express in a somewhat long sentence.

Fairly considering all that I know now, what training of body and mind should I choose if I were allowed to become a boy again, and if I wanted to prevent the most serious mistakes as easily as possible and with as little attention to them as possible, so as to avoid morbidness or crankiness or priggishness?

I must have read quite a hundred and fifty books and papers on the subject of purity for boys, but not one of them answered my question. Almost every one—there were, of course, some exceptions—brought before me a picture of an immaculate perfection, clothed in black, standing on an inaccessible platform of genteel propriety, and, as a rule, hopelessly out of touch with the real boy, as we see him in life and in such books as "The Golden Age," "The Human Boy," "Stalky and Co.," and "Vice-Versa."

Throughout these works I was sick of the "Do not do this, my juvenile friend"; "Avoid any such

error; I, the spotless preacher, warn you against it." Throughout I longed to ask, How did you fare yourself, genteel sir? Did *you* ever make mistakes? Were *you* ever a boy? I owe valuable information to some of these works; but that is the first fault, the personal secretiveness or respectability—it does not matter which name we use. The pages seldom or never are redeemed by the saving touch of "This is my personal experience. Take it for what it is worth."

As to the ways, on which they insist dogmatically for all alike, some of them are too vague. The books talk about "good" exercise; but what is good exercise for the boy? They talk about "nourishing" food; but what is nourishing food for the boy? They are far too vague and abstract. Many of their ways are not feasible for the boy. For example, they tell the boy to avoid impure air, unwholesome diet, and all sorts of things which it is not in the power of the boy to avoid. Without this avoidance, they say, the boy has no chance. Nor do they give a fair estimate of the ways that they order; the immediate results of these ways they utterly ignore. For instance, while some recommend wholemeal bread as the food-basis for boys, they omit to cite that many Russian recruits take months before their wholemeal (rye) staple begins to suit them. Eventually they may find that it suits them admirably; but at first they feel sure they are being starved.

Indeed, *few of these works are for boys*. Most of them are not for vigorous human men either. They

do not seem to be written by a human being at all. If you could only feel that the writer himself had had any *difficulties*, instead of being impressed by the fact that he had always lived on a pinnacle of his own, high above you, you could read his book with more patience and interest. The author's need is to become a boy, and to realise the advice as it strikes a boy. What, for instance, is a boy's picture of such ideas as "righteous," "virtuous," "holy," and even "godly"? Do these words suggest to the boy that which interests and attracts him, that which tends to make him a better boy, not a better premature old man? Do they help him to play the game of life, to be sportsmanlike?

And too many of the books centre in a sickening manner round the mistakes, instead of centring round thorough fitness, and pleasant, useful success.

In dealing with mistakes, again, the writers are far too definite with regard to the results of mistakes. They give horrible descriptions of supposedly inevitable and immediate effects.

And, at times, they show a great deal of ignorance about the body and the mind.

Now how can one avoid writing this type of book?

In the first place it is necessary to study anatomy and physiology (especially the anatomy and physiology of boys), as well as hygiene, physical education, psychology, mental education.

On these subjects, and on the whole subject from other points of view, I have collected in recent years piles of notes which, if arranged and put direct into

a book, would be two or three times the size of the "Physical Educator." But I was not at all pleased with anything that I had prepared and written. The difficulty was not to collect ideas, but to select and *omit*. It became a matter chiefly of the point of view. *I wanted to appeal both to boys and to men at the same time.* It was only after many unsatisfactory trials that I decided on the present title and nature of the book. An earlier work of mine, "Muscle, Brain, and Diet," had succeeded beyond my expectations. It gave my personal experiences quite candidly, and asked readers to judge by all-round results after fair trial. In subsequent editions of this book I admitted that there had been failures; that my diet did not suit every one. Here my point of view is similar, but slightly different.

It was suggested to me by the remark of a Public School master who really understands boys. He said, How splendid it would be to come back to school as a boy, knowing all that one knows now! How one would enjoy oneself, not playing the fool, but, on the other hand, not working too hard. This point of view led me to ask myself the question above, as to what I should choose if I were allowed this privilege; what I should choose with a view to pleasanter self-control and less unsatisfactory self-expression.

The chapter on *the early mastery of many alphabets* will show, I hope, that the things which I should choose for my own training would not be morbid; that they would just be ordinary things, such as even a man could practise without becoming obnoxious.

They include more leisurely eating and drinking, leisurely breathing, leisurely washing, drill to improve skill at games and athletics, and so forth. Indeed, I am really still learning some of these things now—very late, but not too late.

The best testimony to their effect in my case is that I am enjoying myself more and more in consequence of this training. Self-control becomes easier and pleasanter, and self-expression becomes safer and pleasanter too.

The ways are not ascetic and hard. I find that in food and in everything else I can follow my desires more and more securely.

And the training does not centre round the objectionable aspect of the matter. The treatments seem to be equally preventive of most if not all sorts of mistakes. The earlier the alphabets are mastered, the better. Let me cite, as an example, more thorough mastication, or, to call it by its less sombre name, more leisurely eating. Within certain limits, the habit is an extremely valuable one from every single point of view, except perhaps the social. It is a habit which certainly does not suggest anything morbid, and yet affects the whole of life. The boy who can eat every mouthful of food somewhat more thoroughly and leisurely than the average boy does, should have gained a wonderful command of his temper and passions and actions.

Whereas sheer and unintelligent will-power, of the bull-dog, run-at-a-wall-with-your-head-down type, might have been of little use to him in difficulties,

half a dozen habits like leisurely eating and rhythmical breathing may train his body and mind to a marvellous habit of fitness.

Indeed, I confess I do not like the use of this sheer, unintelligent will, where I have found that simple tactics, together with some will, would be equally or more effective. I speak for myself, without daring to dictate to others.

Throughout the book there is the touch of *personality*, and there is the candour of one who does not pose as faultless; though, on the other hand, there has been no need to put down all the details, or indeed any of the details, over which the morbid books gloat. It is quite sufficient to allude to *the mistake*. For surely it is at least that. I assume that it is a mistake, and I call it that, and so avoid the unsavoury words that infest the ordinary pages.

To strike a happy mean between an unnecessary shock to tender feelings, and equally unnecessary reserve, has been extremely difficult. In fact, it would have been almost impossible without the help of comparisons and contrasts to lead the way to the truth, and to remove shame from those members that "have not the same office," those members that in themselves have nothing improper or indecent about them, and are only made improper by wrong-mindedness.

But a glance at the Table of Contents will give the reader the best notion of the scope of the book. He will see that, after the introductory chapters, which search for causes of mistakes and insist on

proper ambitions and responsibilities being set before boys, and insist on individuality being studied, there follow many simple and feasible helps, first external and physical, then mental. In the concluding chapters, difficulties and limitations are recognised, and an attempt is made to estimate the power which exists for reform among various classes. In Appendices there are given some valuable notes on Blood-pressure, by a medical man of wide experience and study, and a plea for Latin rightly taught—which Appendices show that I rely on the help of the medical profession, and do not desire to revolutionise every established custom.

The general conclusions at which I have arrived are that there are very many potent causes of mistakes; that there are very many actually effective helps, especially preventive helps, which I have seen *succeeding admirably* at various schools and elsewhere, even when only one or two helps have been tried at a time; that these helps are little known by most boys or indeed by most men; that they are quite simple and—in nearly every case—unobtrusive, yet tending to all-round fitness. Take, for instance, the above-mentioned habit of leisurely eating and a better position of the body and better ways of breathing, and less stimulating—but not any the less nourishing—food. Such things must tend to all-round fitness. Yet they need not call the boy's attention to anything foul and undesirable. They just train him, without the constant allusion to the mistakes which he might possibly make.

The general impression left on my mind by a study of the whole matter is a feeling of *hopefulness*, since the causes are so many; the mistakes so few; the helps and preventives so many, so easy, so little known. There seems no reason to despair, especially when we remember that more helps and better helps are bound to be added soon.

Not the least important part of my work is the chapter on limitations. It also should leave in the reader's mind the general impression of hope, since, with all these limitations, there exists, comparatively, so little of the undesirable. The book allows for what exists, and will exist for the present—for instance, certain wrong ways of feeding. It does not, like some other books, suggest a clean sweep, an upsetting of every orthodox usage.

Nor does it set itself up as an infallible commandment-book of universal application. It is nothing of the kind. It invites criticisms and suggestions—such suggestions of experiences, etc., as I have already received from time to time in the form of letters from various boys and men. The book includes a blank page on which these suggestions may be written. Needless to say, such information will be regarded as strictly confidential. For there is no finality in the present book or in any part of it. It only gives the best that I can offer up to date, the best as based on personal experience and various letters from friends and acquaintances and strangers, various talks, and a study as wide as I could make it, including a study

of all kinds of religious, educational, hygienic, and athletic books. Let me take this opportunity to thank all those who have helped me so much in different parts of the work, including Miss M. Dovaston, who has done the illustrations so effectively.

The helps which I suggest have been tried personally by me, and there seems to be no harm in any one of them. There are no expensive ways. *In the book itself, no proprietary goods are mentioned.* No operations, no drugs are cited. In fact, from one point of view, the book may be regarded as omitting far too much.

But that was necessary if it was to emphasise the easy ways, the unostentatious simplicities.

The object of the book is to make a boy far more independent by the practice of plain little things, plain little physical and mental habits. The boy is to learn the habit of self-control and self-expression and self-respect chiefly by apparently alien things, including physical exercises. It is quite as easy—if not much easier—for the boy to get his self-control and self-expression and self-respect in this way.

There must be patience, too — the habit of patience, developed in many ways, so that the boy will let the seeds gradually grow into the harvest, and let the weeds die, perhaps of slow starvation.

As to the mistakes, I have tried to touch on them gently. I should rather have avoided mention of them altogether; but the probability is that, if the boy is not told of the mistakes from the right point

of view, he will be told of them from the wrong point of view by some stable-boy. There are sure to be old and rotten threads, alike of prudery and profligacy, of false shame and false humour, to be drawn out of most boys' (and men's) minds before—or at least while—fresh and clean threads are put in their minds' warp and woof. But there is no necessity to hinge all the ideas upon the mistakes; that seems the wrong way of regarding them. It is necessary to touch on them; it is utterly unnecessary to linger on them.

And, indeed, I hope that the reader will be struck by the “unsuggestiveness,” the simplicity, the safety, the reasonableness of the helps which I offer, and by the fact that anyone can easily go on adding fresh helps of his own, without giving up the old.

Until such helps have been fairly tried, there should be no scathing condemnation of the boy, by himself or by others.

The helps will be found useful, it is hoped, by a good many young men as well as boys. It is chiefly from young men and men that I have received letters asking for advice: boys seem to be too shy to write.

I take this opportunity of saying that I am not in a position to give personal advice gratuitously. If I once began this, my time would be fully occupied by that work alone. I must confine myself to referring readers here to other books for further details, and especially to books on diet and exercise.

For—once more—this is not a complete guide.

And among other unsatisfactory features in it is this: that I cannot clearly describe the ideal at which I aim. That ideal is purity. The word *purity* calls up no clear picture, as the word *kindness* does. The word *purity* is too often associated with something negative, the absence of, or abstinence from, a certain kind of impurity, which is called "immorality." In reality it is a positive and radiating influence: it is not mere abstinence. We can understand this positive and radiating influence better if we think of the word *kindness*. Kindness is not merely negative abstinence from murder or from murderous thoughts or from unkind thoughts; it is something positive. A man is in the desert with his deadliest enemy under his power. The man has just enough water for one. His enemy is parched with thirst. The man gives his enemy his water. That is positive kindness, going far beyond mere abstinence from unkindness. But, when we come to picturing positive purity, we are unable to paint any scene corresponding to this positive and radiating kindness. Probably, indeed, if one could pourtray purity itself, the ignorant would condemn the drawing as the exact opposite of purity.

The work, therefore, is not altogether satisfactory, and it may be as well if, at the risk of repetition, I make it clear what the work is *not*—and is not intended to be.

It is not a treatise commanding, to all alike, an absolutely unstimulating diet, and never a single drop of alcohol for any person anywhere ever. Still

less would it set such things as goals for all, rather than as means for many. It is not a plea for celibacy and durance, or for self-control as an end in itself. It is not a morbid text-book of pathology, describing unpleasant details and drawing a disgusting sketch of the horrid results of certain diseases.

Rather it is a demand for general and all-round fitness of mind, nerve, and muscle, a demand for self-control as a means towards self-expression—sensible and feasible and unostentatious self-control, begun and practised as early as possible, as a means to safer and freer and more successful self-expression, and more rational and inspiring self-respect.

In truth, so far are my ways from durance and ascetism that, if any *régime* continues to be unpleasant discipline after a fair trial—let us say of a few weeks—it probably has something wrong at the root of it, and I for my part will have nothing to do with it, whatever others may decide.

Some helps, of course, are not likely to be very pleasant at the start. Rome was not built and cannot be cleansed—neither can England—in a single day. The helps must be judged not by immediate effects, which are nearly always unsatisfactory, but by full effects after a reasonable experiment. This applies particularly to changes in diet in the direction of purity and simplicity, even when abundant nourishment is taken; the change from a stimulating and clogging to a less stimulating and less clogging diet may be quite depressing at the start.

This and other admissions of difficulties and objec-

tions will, I hope, prevent the reader from demanding too much from my suggestions.

Again, it has been hard to reconcile two aims: first of all, the attention to the means, some of them only temporary means; then, eventually, freedom from all means that are not feasible everywhere and that have not become pleasant or at least neutral.

Attention to the means involves conscious carefulness; choice together with practice. This is while one is learning. The end and aim is no such bother, but rather what we may call conscious carelessness, sub-conscious carefulness, correct instinct, pleasant freedom.

For it seems that the ideal—or an ideal—of man in this world is purposely to delegate a great deal of correct action to his under-mind, purposely to unite himself with his Over-mind and God, regarding himself as carrying out the work of the Over-mind and of God. In other words, just as he delegates correct action—correct attitudes of the body, correct breathing, correct movement, even correct repose—to his under-mind, so eventually the Over-mind and God will delegate correct action to him. His work is to become the under-mind of the Over-mind and of God, and to do the pleasure of the Over-mind and of God as easily and automatically as his own under-mind has learnt to do his own pleasure when he plays the piano, talks, reads, writes, walks, or balances himself on a bicycle.

If anyone already is thus the faithful under-mind of the Over-mind and of God, he does not need to

look at this book, which is for those who require conscious choice and practice of habits that it is never too late—and scarcely ever too early—to acquire, and that, while they are being acquired, build alike the mind and the body to greater all-round fitness for life and, in due season, reproduction.

EUSTACE MILES,

10, St. Paul's Road,

Cambridge.

1904.



PART I.

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CHIEFLY FOR THOSE WHO HAVE CHARGE OF BOYS.

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CHAPTER I.

SELF-CONTROL AND SELF-EXPRESSION : A PERSONAL
OPINION ABOUT EASIER WAYS.

FOR many years I played Racquets with great keenness and energy, but with little success. I had been told to "play up hard" and to "practise": the practice consisted chiefly in playing up hard! I was most anxious to improve. I strained and "stuck to it." But I failed. Then one day I was shown some of my serious faults—my feet, my body, my arm, my hand, were in the wrong positions; hence my stroke was wrong. At length I saw that "playing up hard" would only ingrain these faults deeper and deeper. I set myself to learn the very alphabet of play, the more correct positions and movements, by a series of simple exercises—foot-drills and so on—attentively repeated, usually in my little bedroom at Cambridge. By degrees I made the better strokes no longer a conscious exertion, but a natural habit and tendency. What had before been very difficult became comparatively simple now. I found that I was beginning to play with far less effort, but far more success. The ease which the genius shows almost directly he starts the game, I was and still am trying to get by conscious repetition of certain little practices.

That lesson I have applied, I am applying, and shall apply to other games and other spheres of life.

I do not want always to have to be exerting myself against the same fault. I want *to have removed* the fault. I want to express myself freely and successfully here, and so to enjoy myself more. I want a set of methods, not too severe and exhausting, by which I may very soon get a tendency or bias to do what is right, so that I may then let myself go and know that I shall not go far wrong. I want less and less of the harsh self-restraint that was once my ideal; more and more of the pleasant self-expression that is my ideal now.

In a word, if I may compare my body and instincts and desires to my dog, I want to train that dog so that I shall not always be obliged to oppose its will and to correct similar habits again and again, but shall be able to trust it, assured that its dominant inclination is now to be well-behaved and healthy and, in fact, the companion of man, as the best dog is by nature.

Then it will be a real pleasure to live with that dog, knowing that it will be a nice and amusing friend, not a wicked brute which has to be alternately starved, chained up, and beaten.

And the less compulsion and harshness I use in educating it, the simpler and kinder my treatment of it, short of pampering or spoiling it, the better both it and myself will be pleased, the more firm will be the foundations of its good character, because what is right is associated in its memory with what is pleasant also. That is likely to be the soundest guarantee of satisfactory conduct.

I know a type of man whose ambition it is to be knocking down someone or something all through his life. Now it is another person that he dislikes, now it is a fault in another person, now it is a fault in himself. But always the process is pugnacious—frowning face, barking voice, clenched fists of the boxer or straining pull or push of the wrestler; ever the stressful “grunt and sweat” against something as a heavy difficulty; never a smooth way, never tactful ease. Even the problem that is as elusive as a fly, he treats in this “manly and straightforward” way: he hits out as hard as he can from the shoulder. He seems to regard the whole of life as a land of possible obstacles, all of the same size, all to be removed with equally powerful effort. He gives me the idea that if one day he found himself swimming with the tide or sailing with the wind, he would at once turn round, as though all tides and winds and influences were things born to be contended against. Strenuous opposition is his great ambition. He regards this not as a means towards easier mastery, but as a means towards an equal amount of equally or even more strenuous opposition for ever.

Once I tried this plan myself, having been taught that what I felt inclined to do was therefore sin, and that what I felt inclined not to do was therefore duty; that the only possible virtue was struggling, or, to change the comparison, cutting against the grain. I tried this plan, and the almost invariable result was failure, self-disrespect, unhappiness.

Then at last I began to use my brain. I began to ask myself, not so much “What am I to fight and hit?” as “How can I control myself most easily, least unpleasantly? How can I express myself most safely, most satisfactorily?” Instead of hating or despising and cursing myself and “repenting,” I did what the Greek word *μετανοείτε* really appears to me to command. I looked at things—myself and my life—in a new light, from a different point of view. I worked out the most simple ways of learning to do things most correctly; I practised these mechanisms again and again, with high ambitions always before me; I made these mechanisms my very own, carried out for me now by my trained under-minds. I found that I was not only getting better results than I had ever expected, but that I was also enjoying myself, and, for the first time in my life, was comparatively free from worry and anxiety.

Now while it is possible that the other type of man, the incessantly straining fighter, may be doing a lot of good in strengthening himself and helping others, I am quite sure that I myself should never have won easier self-control, safer self-expression, greater and more encouraging self-respect, along *his* lines. I am quite sure that *my* lines are now right for *me*.

I differ from him not merely because I prefer a reasonable amount of sensible tactics to an exhausting amount of ineffective resisting or shoving, but also because, while he insists that everyone else should work in his way, I just offer my way as a way

worth trying fairly by those who have found other ways a failure; as a way worth trying fairly by those who are dissatisfied with themselves; as a way to be judged, after fair trial, by its all-round results on the whole life, including the health, the happiness, the helpfulness.

Convinced as I am that my view of easier and pleasanter self-control and safer and more satisfactory self-expression is a right one for myself, I refuse to force it on any one else. There are many who think—and they may be right—that we should always be wrestling with might and main against something, always doing what we want not to do, always not doing what we want to do. Much depends on one's own genuine religion: that is to say, on one's ideas of man's real nature. Is man's desire a divine thing or a devilish thing? Personally I believe it is a divine thing if you direct it sensibly and give it a fair chance to work itself out in good activity. There was a time when I did few things that I really liked to do. I regarded my desires as devilish things. Now, though I must make many mistakes, yet constantly I do fewer and fewer things that I dislike, more and more things that I like. I enjoy myself more and more, I get far greater freedom. This has been the result of careful practice, of a gradual mastery of such physical and mental alphabets as I shall describe in Chapter VII. The result is less constraint, more satisfaction. And that seems to me to prove that the way is right for me. Others would say that it proved that the

way is wrong for any one, because they do not approve of pleasure. They talk about the way of suffering, pain, and so on. It seems to me—I speak from personal experience—that there may be something morbid in their blood as well as in their mind. Perhaps they should diet themselves rather more carefully! Perpetual unpleasantness seems to me to imply that things are badly organised by Providence, as if all His ways were ways of unpleasantness and all His paths were war.

The ways, however, towards free self-expression may be rather a trial for a time. The better the tactics we choose and use, the smaller the trial will be. In the end we want not trials but instincts. But the way may be a way of trials. If the end—free and safe and pleasant self-expression—is worth while, then the ways, the trainings and practices for the end, are worth while also.

And we cannot possibly start them either too early or too late.

It is often held that many are too old to alter their instincts. Some have fixed the early age of thirty or less. I do not believe in any such limit so long as sensible tactics are adopted. If a man wishes to change his whole nature in a moment by a sort of bulldog rush straight for a mark, head down, then he will probably fail; but if he is sensible and intelligent, and tackles the weak points one at a time, he will almost certainly succeed.

There is another fallacy about instincts—namely, that it is possible to have a correct instinct which is

not pleasant ; or it might be better to say a correct instinct which, when fairly tried, will not soon become more pleasant or less unpleasant than the wrong choice. I believe this is utterly impossible. I believe that every correct instinct is, or soon becomes, pleasant also, or at any rate less uncomfortable or painful, more comfortable or pleasant, than the incorrect instinct. We may call the instinct a bias.

1. The ideal instinct or bias is, first of all, not to express one's self in any way harmful to one's self or others.

2. Secondly, to express one's self in many ways useful or, at least, harmless to one's self and others.

Take as an example this case. You imagine you have been injured by some one. Well, your correct instinct is, first, not to wish ill to that some one ; secondly, to wish and feel and realise health and happiness and helpfulness for him.

3. It is a third instinct to see in everything in life an opportunity for a certain amount of practice or play which will give you some quality that you assuredly need, some quality that in its turn will give you more satisfaction. If we expressed " Give us this day our daily bread " as a statement of faith in Providence, we might say " All through to-day and to-night you are giving us just what our best life and character really want as training in lasting self-control, inspiring self-respect, and satisfactory self-expression."

CHAPTER II.

COMPARISONS AND CONTRASTS.

WE are told that, when Jesus Christ spoke to the people, he preferred to speak by parables or comparisons: and on one occasion he asked himself what comparison he should use in order to convey a certain idea. This use of comparisons is justified by the history of language. Language has been called "a storehouse of faded metaphors" or comparisons. Many of them, when they were first invented, did not express the exact meaning of the thing itself: they exaggerated some part of the meaning; they were inaccurate. For instance, the machine which lifted weights was not precisely a crane; it was rather like a crane. Nevertheless the word crane does now denote that machine precisely. Probably most of our clearly remembered information has come through exaggerations and comparisons. I recall most vividly a phrase of my little niece, who, on recovering from an illness and trying to walk, said that her legs were "giddy." She taught by parable. I knew exactly what she meant. Who does not? The word recalled memories of what I had felt when I had moved. Those are among the strongest memories that we have, and therefore among the best to use as bases for teaching.

In the teaching of boys there is an extra advantage in comparisons, if we choose the right kind: it is that they are less morbid, less likely to be forbidden

as "improper." Tell people of certain parts and certain functions of the body, and they are shocked: they consider you indecent. Begin by telling them of flowers, or even of eggs, and the most prudish will fail to blush. That is the starting-point in teaching—the comparison. Aptly and tactfully chosen, it offends absolutely no one. It is really a very workable start, this comparison, and, because it is less morbid in its associations, it must be more true to God's own life and ways.

And indeed it may suggest certain new lights. Take the word "anger," for example. Does not a study of that word, its early idea of compression, pain, and strangling, throw new light on the true nature of anger?

Perhaps the most useful of all comparisons with regard to self-correction is the comparison with grammatical mistakes. Generally a child that makes a mistake of any grammatical sort is abused incontinently. The mistake is supposed to be entirely unpardonable. Now I have a theory that the commonest mistakes are composed of two rights; that nothing in the world is wrong by itself; that the mistake consists of two right parts, parts which would be right if they were put in different circumstances. This theory shows clearest in grammar. I doubt if there is any ordinary grammatical mistake which is not composed of two right pieces, pieces which would be right if they were joined to certain other pieces. Here is a mistake which nearly every writer makes to to-day. He says: "The reason why we

decide wrongly is because we are too quick." Now the reason is not *because* we are too quick; the reason is *the fact that* we are too quick. This mistake is a mixture or blend of two rights, two right pieces which make one wrong piece. It would have been right to say, "We decide wrongly because we are too quick;" it would have been right to say, "The reason why we decide wrongly is *that* we are too quick;" but the writer has blended the two good halves into one bad whole. Now, in teaching a child, it is just as important to show what is right as to show what is wrong. In every mistake which the child makes there is a right beginning, a beginning which would be right with a certain ending. Some day we may be able to prove that in every mistake there is also a right ending, an ending which would be right if it had a certain beginning. A child loses its temper and throws a stone at another child. Now the mistake here may seem absolute. If we could only find the two rights that made up that one wrong, we should be better able to treat the child, to help it to self-correction, to improve its self-control and self-expression, to increase its self-respect. Here first there is a divine desire to restore an upset poise. Only the desire is turned into the wrong channel, namely, the channel of injury to another. Can we justify the violent throwing of the stone at a mark? Yes, certainly, if that were part of a game or a physical exercise, it would be excellent.

The following grammatical mistakes can be treated

in the same way. And it should be part of the work of the teacher and the boy himself to find out the right sources which have produced the wrong results, instead of regarding the whole as altogether wrong and inexcusable. "A thing is learnt by practising it"—a blend of (1) "A thing is learnt by practice," and (2) "We learn a thing by practising it."

"Everyone likes their own productions"—a blend of "Everyone likes his (or her) own productions," (2) "All like their own productions."

Exactly which comparison will be effective we cannot say beforehand. But, the more comparisons we have, the more comparisons which start from the physical and active life of the child, the better we are likely to succeed. Among the best of them is the expression "Play the game." In the game the child learns many lessons which (alas!) it does not learn in school. In the game, perhaps, it learns skill, the value of practice beforehand, pluck and patience, fairness and courtesy, cheerfulness and good temper, co-operation and self-sacrifice and the sense of belonging to a group. Whereas we may fail to move the child by telling it to be pious, or holy, or virtuous, we may succeed in making it move itself by telling it to play the game. That comparison I have worked out in a special book.* For the purpose of this book not the least important aspect of playing the game is the difference between practice and the match. To practise intelligently, attentively, patiently, long before the match or crisis—

* 'Let's Play the Game' (Guilbert Pitman, 1/- nett).

that seems to be one of the secrets of success in play and match-play for those who are not born players.

Or it may not be a game so much as an exercise or an athletic pursuit. The two following will appeal rather to men than to the boy himself, though many boys will be able to appreciate them also.

When you begin to fence, and are told to lunge straight forward with your right foot, you find your right foot (see Chapter XXV.) pointing out of the direct line and away to your left. So it is with your left foot in the boxing lunge: it tends to point away to your right. Fencing and boxing themselves are not likely to teach you the straight line. No, you must learn this, one of the first letters of the fencing and boxing alphabet (so every authority agrees), as a special exercise repeated again and again, till it is now a natural habit, and you lunge along the straight line without effort, without conscious care. Otherwise practice will not make perfect.

There is a tract of ice over which every male, at least every real male, has to pass. True, it is possible for kindly-intentioned persons to lead a boy round by some other way, but that is not the way to manhood. Or these people may cut up part of the surface of the ice, or sprinkle sand on it, or fix props in it with ropes from prop to prop, or set nails in the boy's boots, or hold the boy's hand all the time, or make him support himself by pushing a chair in front of him. There are many methods of preventing falls. But do they teach the boy how to balance himself? Do they teach him the art of poise when

he walks on the ice alone, or runs on it as a real male wants to run? Or will he then find the ice too slippery, and by falling cripple himself perhaps for life? That ice is the period of manhood's awakening, the period of puberty and after, whether the male marries or not. To send the boy upon it without training in the art of poise is part of that ignorance or prudery which amounts to cruelty or crime.

When the male is poised, he is safe: he is mentally what the cat is physically, a type of graceful repose, yet entirely ready for a splendid walk or run or leap in a moment, and able to fall on his feet; master of all the important muscles, to use or not to use them as the mind—the heart and the intelligence—shall decide. So it is with the skater of intricate figures—and no figure is nearly so intricate as the figure of life. He must have his whole body under control before he can skate safely as well as quickly and happily.

And few are likely to learn this skill merely by skating again and again. Mr. E. F. Benson must have found that all his various games and athletics and gymnastics have contributed something to his success in skating, and that even his many and all-round exercises were none too many. If any one were to try, untrained and unpractised, some of the figures which this expert does so well and so fast, he might kill himself. And when we let a boy go upon the ice of manhood, not wise, self-respecting, and ready, but versed only in folly and shame and flight, we are compelling him to do just that very feat—to

skate a most intricate figure at high speed, before he can do the simplest turns and movements quite slowly.

“He who is incapable of controlling his muscles,” said the great Dr. Maudsley, “is incapable of controlling his mind.” One of the objects of this book is to train a boy’s muscles and nerves and mind, so that he may be able not only to control his muscles, but also to express his best mind securely and satisfactorily; to train in him his best mind, so that it may decide rightly; and to train in him his nerves and muscles so that they may express what his best mind has decided; to train him in pleasant mastery of his self and in pleasant obedience to his Self, a state as far away from cramped asceticism as from libertine dissoluteness; to train him in self-control largely by means of self-expression, and with a view to the highest self-expression in due season.

By nature the period of puberty is a period slippery as ice, yet, like ice, allowing of the most graceful and healthy and full movement and play to the good performer. But—to change the comparison—prudery has made this a period miry as the foulest and heaviest marsh and bog, and few there are that can find the narrow track (which the managers of children have slimed over with mud), and come to the other side with clean clothes. There is within us all a special instinct that tells us just where the narrow track is, and how it bends and twists across the dangerous fen; but this instinct in most of us is so perverted that we are led to keep to this track

about as much as a dipsomaniac is led to keep to that pure water which, authorities assert, is the most wholesome drink for him. The aim of this book is to preserve that instinct unperverted, or, if it has been perverted, to restore it. For I firmly believe that, physically as well as mentally, it is never too late to train oneself in purity and poise. I believe that the kingdom of heaven is within us continually to the very moment of death, and beyond death continually. I believe that the state of real health, the state of guidance by God (for this seems to be the meaning of the Greek words as interpreted by the life of Jesus Christ) is within us perpetually, our fault being that we let it stay so deep within us that it is about as useful as a loaf of bread at the bottom of a well; and, indeed, so deep within us that we need not wonder why people have regarded heaven as far away. What matters it whether we have to climb down a rope to the bottom of a well within ourselves or climb up a rope to the top of a wall outside ourselves, so long as, in the end, we do ourselves possess and thus actually become and express, the state of physical health and mental God-guidance?

So it is in war. To practise for naval warfare merely by naval warfare itself would be ruin to a nation. Long before there is any war the sailors must be drilled till each does most of his task without effort, without conscious care. And there must be tactics devised long beforehand. What is the enemy likely to do? How can we anticipate or check or overcome him? Then, if war is declared,

nine-tenths of the work goes on—we might almost say that it does itself—without a hitch. Why? Because the letters of the alphabet and some words and some sentences have been learnt correctly by constant practice. It is now comparatively easy to speak whole paragraphs correctly.

Other comparisons will be found in the book itself. For instance, in the chapter on “A Mother’s Views” (XLV.) there will be several, especially the comparisons with plants and animals. In the chapter “Who have the Power?” (XLIV.) there is a comparison with the tree which is cut; there is also this comparison with the weeds in the garden.

What we want to do is to get the boy to realise his responsibilities, not morbidly, but sensibly. Let him compare his body and mind, as Shakespeare does, to a garden. In that garden the boy can plant at will good plants or bad weeds. The weeds will almost seem to plant themselves. The plants he alone can plant, at least after he has reached a certain age. What is he to do with the weeds? He can starve them by feeding the plants. He feeds the plants by attending to them again and again and enjoying the attention. In other words, let him turn his mind away from the weeds of thought and to attractive and useful occupations, such as gardening itself, or play, or the imagination of himself as succeeding in play. Some weeds he can root out. That comparison suggests mentally the power of the will, or rather, if we may coin a new word, *the wont*. Again, he may poison the weeds by certain chemicals.

Mentally that would be to connect the weed-thoughts—angry or unkind ideas about others—with the idea of disgust (rather than fear). Let the boy see that such-and-such habits are unsatisfactory, if not repulsive: for instance, that they spoil his athletic success, his work, his appearance, his self-respect, and so on. Or he may compare himself to a cattle-farmer rather than to a gardener. Let him learn to take as much care of his mind and body as a breeder of animals does of his cattle, giving them good food, air, exercise, and so on. Or, if he likes, let him compare himself to the owner and manager of a house or a room in a house. As he keeps that room tidy and clean, so let him keep his mind and body tidy and clean.

These are only suggestions thrown out as samples. What the teacher has to do for a boy, or what a boy has to do for himself, is to find out comparisons that really appeal, comparisons that are based in the boy's active experiences and vivid memories, and so are good starting-points from which he may realise his splendid responsibilities, and at the same time work out for himself the ways in which he can fulfil them.

I shall begin the next chapter with a comparison which will appeal to men and women more strongly than to boys, but will, I hope, appeal to boys as well.

CHAPTER III.

COMMON FALLACIES.

NEARLY two years ago I engaged a man-servant to look after my rooms in London, and especially to cook for me and for my guests. I often had to leave him alone, master of himself. But I felt sure that the best plan was not to tie him down with strict rules, but rather to give him a pride in every bit of work that he did. I convinced him that it was all clean and useful work, at least as clean and useful as my work in writing books and advising people about their health. In particular I wished him to feel that as a cook he was not degrading himself by a low and dirty task, but was raising himself by a real art; that, whether he scrubbed the floor or washed clothes or polished boots, he was doing as good work as I was. I would not let him regard any part of his work as inferior. The worst thing I could say about any part of his work was that it was indispensable! But the usual idea is that such work—the work of the housemaid and cook—is below the work of the lady-governess, and the work of the lady-governess below the laziness of the lady-loafer. Great heavens! what ignorance. Why, if I felt I could cook, or dig, or make clothes, or sweep crossings better than anyone else, and better than I could do anything else, I'd be ashamed to be ashamed of it! I cannot conceive where the "*infra dig.*" comes in.

So it is with our body and its parts and functions. To some we give much honour—to the eyes and the complexion, to the hands, to the work of writing a letter or reading a book. Other parts and functions we are trained to regard as inferior, notably our organs of excretion, our organs of reproduction, even our organs of digestion and their functions. Lately it has become less “indecent” to talk about Little Marys and digestion; but as to most other organs and their work—so essential to the health of the nation—in “society” it is considered highly “improper” even to use the words. Indeed, apart from medical discussions, the organs and their vital functions are scarcely ever alluded to at all by anyone except in connection with “jokes.” Think of it. We are a nation of uneducated hypocrites and pernicious prigs. When we give a child to understand that, though it may talk of its face and hands and brain and heart and lungs, it must never talk of its “horrible” or “nasty” bowels and other organs, can we wonder that this child has no sense of duty towards these “bestly” organs, but grows up with a false and degrading impression—henceforth almost ineradicable, because formed when the brain was very plastic; not believing that the organs, the whole body, must be treated with courtesy; that it is not necessary to think about the organs, but that it *is* necessary not to think dirtily or contemptuously about them; that it *is* necessary to do everything that will keep these organs clean and healthy, because on their cleanliness and health

depends much of the present and future fitness of ourselves and posterity. In a word, let a boy think as scrupulously and jealously and respectfully of his organs as he does (or should) of his little sisters, and he will have mastered half the difficulties of puberty. But once let him be led to regard any parts of him as dirty servants to be bullied and treated rudely, and as beneath courteous consideration, and how on earth can we expect him to have enough *self-respect* to keep in the straight way of sensible self-control and satisfactory self-expression? If he is always to be tied to, to carry about within him, a lot of foul and shameful items which are undoubtedly integral portions of him, how can he have healthy self-knowledge, healthy self-reverence, healthy self-control, healthy self-expression? How can he believe that the kingdom of heaven, the state of purity, is within him, when within him is so much indecent and improper material?

No. Away with this vile fallacy; and, therefore, away with the fallacy of the self-satisfied parent that, when he or she answers the child's innocent questions by, "You mustn't speak of *that*: it's *not nice*," he or she is helping the child. Away with that inconceivably damnable "Hush," which in this connection is one of the foulest and most prurient and blasphemous words that the mouth of a parent ever uttered. If we boycotted from "society" all those who thought that any part of themselves was by nature improper and shameful, instead of almost confining "society" to these maniacs, we should at

length become a nation at least of genuine and self-respecting people, not of genteel hypocrites who would consider the flowers of plants to be pure and beautiful, but the flowers of men to be filthy and hideous.

Work out the logical result of this early "education." The boy is cut off from the best sources of information. He is not told about puberty and those temptations which it will be his privilege to overcome; he is not told that self-control will be a good game to win, that if he wins it he will be as great in life as Grace and Fry are in cricket and Hackenschmidt in wrestling. He is not told anything that will make him too proud to err against God, against others, against his self and the cell-lives within him, against posterity. He is not given preventive and remedial helps such as I offer in this book. At the best, he is told to restrain himself and to pray; to regard himself as a miserable sinner, a conglomeration of desires which are borne to be crushed or killed. Almost the only way known to him is self-repression, the way of durance, abstinence, austerity. Otherwise, if he is full-blooded, a boy of natural energy, he is all too likely to fall, and so to undermine his health and his equally precious self-confidence.

Now some drill and discipline is good for a boy; if I had a boy I should certainly drill him in better breathing, more leisurely eating, and so on. But I should explain to him why I advised it. And I should not for a moment be content with asceticism as his sole training. In fact, I should always suspect

that, unless I could help him to establish a number of instincts or habits that he now came to prefer and to enjoy, he would have no foundation for sure self-control and satisfactory self-expression when the time of stress arrived. So important is this foundation that, without unnecessary allusions, and with all-round fitness as the true goal, I should train him not for war but for victory in this sphere.

Above all, I would convince him that *I* had had *my* difficulties, and that he and I would win the game together; that he must tell me whenever he wanted advice or help. Then, if ever he did make the mistake, he would without hesitation come to me for advice and help, and I should be able to tell him just what I would do if I were he—what I would avoid (XVI.), how I would use cold water (XXI.), how I would take this or that kind of exercise (XXV. and XXVI.), resort to this or that hobby (XXVIII.), practise my imagination and self-suggestion (XLI.), or seek publicity (XLII.). While I should try to point out why the mistake *was* a mistake, I should emphasise the idea that he had to play the game now, that he had to begin at once and stick to it pluckily, that he could and would win it, that he need not fear that he would always have to take such care; that some day he would be free to do whatever he desired to do, when he had tided himself over this period, as he was going to do.

There are many (like the “grunting and sweating” man in Chapter I.) who imagine that self-control means hard and trying asceticism always, a perpetual

fight and struggle against all the tendencies of nature, a perpetual use of straining will-power. There are others who suppose that there must be absence of temptation, or avoidance of temptation, unless one wishes to make some mistake. For instance, the religious extremist who lives in his cool cave, and eats very little, and that of an unstimulating kind, is often put forward as a model of self-control. What would he do amidst temptations? At present he is a strict dietist, airist, and so on. But this is not the ideal, unless these conditions have prepared him for self-control even in a vicious city-life.

The ideal is rather to rise above temptation, and, at any rate eventually, to find that it is not severe temptation at all; though it may be necessary to avoid temptation at the start, while correct instincts and strength are being formed and stored up.

The fallacy that a person is "all right" because he keeps away from alcohol, or some other immediate incentive to mistakes, is very widely spread. It is based on ignorance about the body and the mind.

The chief cause of any mistake is not the immediate temptation—for instance, the chief cause of the crime of murder, suicide, worry (slow murder and suicide by self-poisoning), is not the alcohol which the person desired and drank. Behind that there is some condition (such as great blood-pressure) leading to the desire for alcohol: this preceded the drinking of the alcohol. Behind that again there may be some other cause, perhaps fast eating.

In fact, the immediate cause is seldom the really important one. Those who say that there is only one cause to any set of mistakes are wrong. There are several causes in almost every case, beyond the immediate one obvious to everybody.

Others are mistaken as to the results. Just as they say there is only one cause—the immediate cause—so they say that the only results are the immediate results. Mistakes, they think, do not count at all; they do no harm; young people must “sow their wild oats.” It is all nonsense, they tell us, to pretend that it can hurt anyone to do this or that “in moderation.” If at the age of forty the man breaks down, leaving unhealthy children behind him, these fools never suspect that the seeds were sown in youth.

Equally wrong are those who say that the harm of mistakes is terrible and obvious immediately. Many pious books on the subject state that all mistakes produce all sorts of fatal and easily detected mischiefs. They say the same of alcohol and tobacco. Who has not read the grievous accounts of what tobacco does to the heart, the nerves, the morals, everything? Yet we see thousands and thousands of people smoking habitually and not coming under this dogmatic law. A vast amount of real harm is done by these blind fanatics who guarantee that the results of mistakes shall be dreadful, and shall appear at once. For the boy tries this or that mistake, and finds no such results, and is led to imagine that there will be no results

at all. Here is an extract, that I found among my papers the other day, from one of the books on the subject—I forget which book it was:—

“To detect the secret sensualist is not at all difficult, the dull, stupid, and inappropriate remarks, forgetfulness, lack of courage, slowness of comprehension, bloodless countenance, sunken eyes with dark lines beneath, incoherence and lack of interest in daily topics, his habits become slovenly, he walks with unsteady gait, he is effeminate and vulgar in his talk, his very presence is repugnant to the healthy and pure. To add to the sorrows of these poor sufferers, there is none so conscious of his ‘fallen’ state as he is himself!

“The second stage follows after a few years of this vice; he finds his eyesight impaired, spots before the eyes, loss of control, extreme and unnatural nervousness, rheumatism, dyspepsia, constipation, . . . gradually appear, repulsive skin, pallid countenance, lack of vigour, and palpitation of the heart.

“He has sacrificed his dignity, his purity, his honour, and has merged into a sickly man, destitute of manliness. The bold, resolute, and gallant manners are his no longer. The pure enjoyment of company of the gentle sex he despises. Women, beautiful, graceful, and affectionate, have no charm for him now, in fact their company is to him a positive unpleasantness.”

Now though this is true of extreme cases, and though it might be well for many boys to “learn the mean by study of the extremes,” yet it is not fair and true of all cases. And the boy who, for some want of reason or other, makes a mistake, and does not notice these results, is led to believe that there may be hardly any bad results at all.

The fallacies are not all about causes and results of mistakes. Numbers of them refer to helps against mistakes. Some say there is only this or that help, which is quite self-sufficient. The commonest one brought forward as a panacea was mentioned just

now—"moderation." "Be moderate, and everything will be right." Now that is quite an error. If a thing is harmful to you, it is harmful to you even in moderation. If you are taking six harmful things in moderation, you are not giving yourself a fair chance. Others say that diet alone is self-sufficient. Yes, in certain cases, one help may be sufficient. But which help it is going to be in any given case we cannot prophesy. The best way is to recognise that many things are useful, that one will aid one person, another will aid another person, and several combined will aid yet another.

It is a great fallacy that all helps against mistakes are unpleasant. Just a few may be unpleasant at the start, as we see in the chapter on better punishment for boys (Chapter XXX.); and some may be tedious, such as (see XVII.) leisurely eating while we are learning the art. But, if the help is a sane and sound one, it should become a pleasant habit and instinct very soon.

Still worse is the fallacy that there is no help—the fallacy that it is ever too late to mend. It is never too late.

Perhaps the worst of all is the fallacy that a person who makes a mistake is altogether bad. It is a fallacy to suppose that anything is altogether bad. In the comparisons with grammatical mistakes (in Chapter II.) I pointed out that every wrong may be a mixture of two rights. Some pious people say, however, that every wrong is altogether wrong. They deprive the person of his self-respect; they tell

him he is absolutely vile from head to finger-tip, instead of telling him that the desire to restore an upset balance is divine, but that it is possible to restore the upset balance in an undesirable way. These people take the wrong view of temptation too. They lead a boy to imagine that, because he is tempted, therefore he is weak and vile. Temptation should always be regarded as an opportunity and a privilege. It is never anything else. Henry Drummond aptly compared it to good bowling at cricket. A boy who has a good bowler to bowl to him is proud of the opportunity and privilege. He should regard temptation in exactly the same way, and find out how to play the bowling, by thought and practice long before the next game or match.

It is another great error to separate one mistake from all the others, and put it in a class by itself as the vilest. In the particular case where there is lack of self-control the real cause may lie further back, in the over-eating and over-drinking. It may have been these and other mistakes that have led to the particular mistake, as inevitably as a stone, which has begun to roll down hill, will roll down unless something unexpected occurs. It is ridiculous to pretend that the cause of the stone reaching the bottom is the pace which it is showing during the last five yards. To get at the cause we must go higher up. What started the stone rolling in that direction?

That brings us to the causes once again. I shall deal with a few of them in the next chapter.

CHAPTER IV.

A SEARCH FOR CAUSES OF MISTAKES.

THIS chapter may serve as a good example of my method in dealing with this whole subject. It is quite easy to treat want of self-control, not as an utterly isolated mistake, but as akin to all other mistakes. Just now I showed that it is wrong to pretend that over-eating is harmless, whereas the results of over-eating are wicked. It is an error to separate different mistakes, as many learned doctors separate different ailments, too finely, and to treat each as a speciality unlike the rest. It is far better to work out a few treatments—by food and feeding, exercises, water, repose, self-suggestion, and so on—that may prevent or cure as many ailments as possible, instead of injecting a fresh serum for each of the hundred ailments. Want of self-control does not stand in an absolutely different class from over-eating or even from fast eating. These things are mistakes of a somewhat similar kind, with somewhat similar results. Each is likely to act on the other; each is likely to be both one of the causes and one of the effects of the other. The person who is guilty of either or of both of them is not utterly and hopelessly degraded, so long as he makes up his mind to “play the game” now and henceforth, and to remedy and prevent not one mistake only, but as many mistakes as he can.

Indeed, the first and fine cause of *all* mistakes

seems to be some loss of poise and a divine desire to restore it. The desire is right. The way of restoring it is wrong; for it is only a temporary way. If you have indigestion, you wish to relieve it. Your wish is good. If you use some quack remedy, you choose a temporary way of restoring that upset balance. The whole of life is a series of upset balances and attempts to restore them. Possibly no one ever does anything except for purposes of restoring an upset balance. Right or wrong is mainly, if not entirely, a question of all-round results, and therefore of proportion and perspective and prospective. We condemn want of self-control because its all-round results—on the self and others—are unsatisfactory.

How does the loss of poise come? It comes from ignorance, especially ignorance of the causes of loss of poise. Physically these causes include over-acidity of the blood and blood-pressure, which again are due to various reasons. A few of these reasons are mentioned in an Appendix. Mentally the loss of poise is due, of course, to one or more forms of want of self-control, and to the failure to realise the advantages of all forms of self-control.

Why, then, does the loss of poise show itself in this or that particular way? Why does the desire to restore it take this form?

Physically, there are many reasons: wrong positions of the body (partly due to weak muscles: see Chapter XXIV.), wrong movements of the body (as in certain strain-exercises), accidental friction (I have

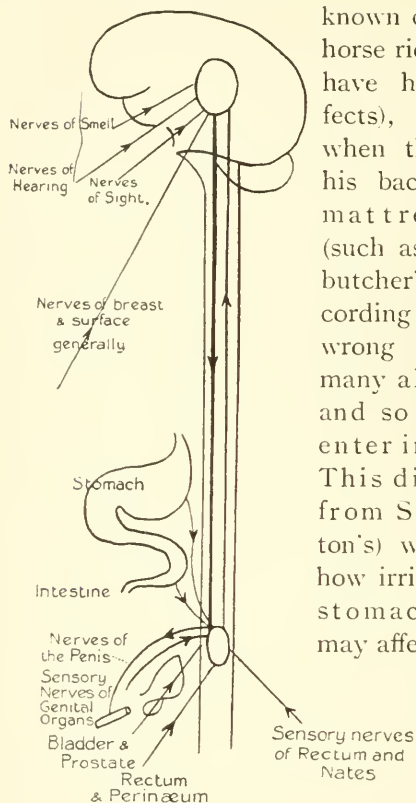


FIG. 1.— This Fig. (adapted from Sir Lauder Brunton's) shows how irritation of the stomach and intestines by flatulence, over-acidity, or faeces may irritate the genital centres at the base of the spine; also how these and the genital centres in the brain may be stimulated through certain nerves.

known cases where hobby-horse riding, climbing, etc., have had unpleasant effects), local warmth (as when the person lies on his back upon a feather mattress), wrong foods (such as ginger, shell-fish, butcher's meat, etc., according to the individual), wrong drinks (including many alcoholic drinks), and so on. I need not enter into details here. This diagram (adapted from Sir Lauder Brunton's) will help to show how irritation, etc., in the stomach or intestines may affect other important

organs and parts through the nerves.

Mentally there is, once again, ignorance, partly because elder people have not been candid and have not themselves been pure in mind.

There has also been a lack of attractive and feasible outlets for energy. There has been a lack of clean memories and clean imaginations. The mind has been pre-occupied by vile memories and foul imaginations from books, stories, sights, etc. These have been *dominant*. They have come uppermost in the thoughts, in spite of conscience. There has been too much reliance on sheer unintelligent will-power, too severe a strain on this will-power, when a few simple tactics—like the uses of cold water—might have relieved it. The ignorance has been partly due to secretiveness. The boy has been afraid and ashamed; afraid because he has not expected sympathy; ashamed because he has not known the true nature of desire and the simple helps by which he might have turned it into a good channel. His first introduction to knowledge has not been pure, through his parents, but foul, perhaps through some uneducated boy. There may possibly have been, besides, the same pride which a boy takes in being able to smoke—curiosity, most strong in children, and imitation, also most strong, being other factors in the early mistakes. Certainly there has been too much emphasis laid on this particular mistake itself, rather than on the causes further back which have led to it. It is just the same if the boy loses his temper. He is told not to lose his temper. He is not told about the wrong foods, and so on, which have impelled him towards losing his temper.

Once let the habit be formed, once let the boy be accustomed to make this mistake whenever his

poise is upset, and the cause is now not a conscious choice so much as an established tendency.

In every case there has been want of preparation before the war has begun, want of such preparation as I suggest in the chapter (VII.) on the early mastery of many alphabets. With such preparation a boy would be little likely to go far wrong, at any rate without such nausea that he would rather not make the mistake again. The preparation would have been so easy in the first years. Dr. Savage tells us that "no malady (over-tension and over-fidgetiness are maladies) is too light to be neglected in the earliest years. The tender plant can resist but little. The more elaborate are often delicate and slow in growth."

As it is, he, unprepared and untrained, has failed. Then he has come to that terrible state—self-disrespect. He cannot believe that the good is anywhere within him. His heaven is far off, and not at the very centre of his being. He has been led to regard God as something ever so far away, perhaps chiefly a punishing power. Even the temptations he has regarded as signs of weakness, rather than (as we pointed out in the last chapter) opportunities and privileges. Instead of feeling that he has great good within him ready to grow up and show itself if he supplies it with the right conditions, instead of asserting quietly that "within me

I am owner of the Sphere,

Of the seven stars and the Solar Year,

Of Caesar's hand, and Plato's brain,

Of Lord Christ's heart, and Shakespear's strain,"

he loses self-confidence, telling himself that throughout his own mind and body, from heart to skin, he is "altogether become abominable."

On the other hand let us look at a few causes of self-control, so as to emphasise these and other causes of mistakes by contrast.

First there is the unperverted instinct, as of little children who will refuse to smoke a pipe or to drink alcohol. I have a nephew who loathes and will not eat meat. Much of this instinct must depend on the surroundings, the education, the opportunities for outlet, the absence of temptation. Sometimes people are, physically, almost too weak to lose self-control; there is very little blood-pressure. Others are cowards, afraid of something, perhaps of public exposure: sheer cowardice has kept many people from murder. Then there has been, in other cases, a very strong will, such as Napoleon had, though he was feeble in some spheres. In other cases there has been great intelligence, a sensible choice of tactics, as in the instance of the man who, when he felt uncomfortable, went out and walked and ran, or rowed, or in some way tired himself out, and then came back dead-beat and slept well. In other cases knowledge has been all-sufficient. A boy has realised the effects of self-control and the effects of the mistake. That knowledge has been sufficient to keep him straight. He saw once for all that the mistake was not worth while—that self-control and good self-expression *were* worth while in every way.

Easy as it would be to cite other causes of mis-

takes—hasty marriages of those who have not understood one another and have merely admired one or two features in one another; ignorance and shyness of the parents, that prevents them from being the first to introduce the subject to their children; and so on—I must leave this unwritten and pass on to the next chapter, in which I shall outline a few of the effects, not only of the mistakes, but also of sensible self-control and safe self-expression.

CHAPTER V.

SOME EFFECTS.

THIS chapter, like the last, will illustrate the way in which it is possible to deal with the subject almost unobjectionably. I want to emphasise the effects of all right ways, this self-control being among the right ways, and of all mistakes, this want of self-control being among the mistakes. Much of what I say here will apply, nearly without change of words, to leisurely eating as contrasted with fast eating.

Leisurely eating will have good effects all round. Fast eating will have bad effects all round. Among these effects are those on posterity. The child is father to the man, and the man in his turn is father to the child of the next generation. So the child is father to the child. We must judge people not only by their present appearance and capability, nor even

by their old age as well, but also by their next generation, "even unto the third and fourth generation."

But I wish especially to emphasise the good effects of sensible self-control and safe self-expression, especially if they are made habits in early life. In that case we can happily leave out almost all mention of the results of mistakes, and simply emphasise the results of right actions. Needless to say, the effects will be not only greater but also more certain if the plant has been trained, in the way it should go, when it was young, tender, and pliable.

First of all, the self-controlled person is not ashamed. He is like the village blacksmith, looking the whole world in the face. He has self-respect, realising his own self-control and power. Being master here, he knows he can be master elsewhere also. His self-control, his mastery of himself and his conditions here, is a basis for all future achievements.

It is not only himself that he benefits. Inevitably he benefits society and posterity.

He feels fit all-round—not merely in the animal sense of the word, but also in the mental and moral. His athletics, his appearance, his money-supplies, are all bettered by his self-control and self-expression. He helps others, and himself is much happier than if he had made mistakes.

Contrast, on the other hand, the uncontrolled boy. Ashamed of himself because he would not dare to live all his life openly in the sight of others; unrespected by himself, perhaps unrespected and distrusted by others, even if they do not probe to the

cause and do not know exactly why; failing to do his proper work and have his proper effect on society and posterity, unfit—perhaps not in every way, but in some ways, in athletics or in appearance or in brain-work; in an extreme case, a wreck, impotent in body, insane in mind, diseased, a pauper, and the victim of many other miseries.

These are extreme cases; but we need extreme cases if we would realise tendencies. Until we have seen the actual goal, the end of this man, it is impossible for us to understand the kind of results which the mistake may have.

CHAPTER VI.

WHAT HAS SUCCEEDED AT SCHOOLS AND ELSEWHERE.

THIS chapter is, perhaps, the most important in the whole book, though it needs additions by many readers who, I hope, will contribute their personal experiences. Out of piles of notes I have been obliged to omit a very great deal, not because the good work already being done by individuals and societies was unimportant, but because I had no space to mention it.

Some few people have succeeded in keeping their self-control by an infallible instinct, just as some people have played games well right from the very beginning. They came, they saw, they took up the bat or ball, they excelled. So in 'morality.'

One reason may have been that the parents were quite candid when they were questioned. I know several cases where this was so, and I know several schools where there is perfect freedom in asking and answering questions. In one school in particular, the master does not wait for the questions to be asked, but—of course using great tact—volunteers helpful information.

I could cite more than two Public School masters who have had great success with boys, because, instead of threatening punishment loudly, they quietly offer friendly co-operation. "This is a thing we must get rid of," they say; "we must overcome it together." That is certainly the very best line for any manager of boys to adopt—that friendly co-operation. Those who wish for hints on these lines should read A. C. Benson's "Schoolmaster," and Edward Lyttelton's "Teaching of the Young."

At one school this encouraging sympathy is carried a stage further. The individuality of the vigorous boy is understood and allowed for, and the boy is told that he is *not* altogether bad—that his energy itself is grand, but must be sensibly directed. His particular nature is studied, and his particular remedy or preventive is worked out by the masters.

At another school there is an altogether different method, a method apparently equally successful. The boy is told that mistakes will hurt his athletics. That seems to appeal to him more strongly than anything else. It is not the only advice given, for the headmaster always insists at the same time that

the boy and his school form a family, and that any mistake of this kind is a breach of loyalty to the rest of the family.

That is what a famous American schoolmaster also tells his boys. He adds to this plan the English plan of prefects. He does not often deal with the small boys directly, but puts them in charge of big boys whom he can trust. He finds that this plan works out better than direct advice. Of course it is far better for the prefects themselves, as it gives them an ennobling responsibility. Besides this, however, he allows the motive of fear. A boy who is known to be uncontrolled is "sent to Coventry." His dread of publicity keeps him from mistakes.

And in all these schools there are some physical helps as well. In one school there is abundance of light, which has proved so effective in preventing misdemeanours in large cities.

An exceptional case, I think, is a school in the South of England where two or three prefects rooted out the mischief by severe corporal punishment of all suspected offenders.

At another school in the South of England the same or a better result was achieved merely by the personal example of two or three leading boys, including three of the best athletes in the school.

Then there has been success, as we have said, through sheer unintelligent bulldog tenacity and determination not to make the mistake. But this is not a reliable method with most boys, whose will-power and wont-power is sadly undeveloped by small

practices. Again, some have prayed diligently and earnestly, and have prevailed in that way. Others have failed miserably, in spite of repeated "prayer," probably because they have been told to pray, but have never been told (see Chapter XLI.) *how* to pray.

Where sheer will-power and anxious "prayer" have been ineffective, friendship and respect for some person (amounting almost to worship of him) may have succeeded. Either the boys sought the company of the person, or else imagined that person to be present. The imagination and memory kept them straight. In hundreds of cases there has been a heroine—probably some ten or fifteen years older than the boy himself. These women can wield an influence that few of them have realised.

Others have been kept straight by sheer terror of the results. I know one case where a father took his boy to a Lock Hospital and showed him the extreme effects of want of self-control, and the boy was frightened out of those mistakes for the whole of his life.

But this is not by any means the best plan, this use of fear. Far better is some means within the person's self, and especially some conscious self-suggestion, such as we have outlined in a special chapter (XLI.). The appeal to the boy, or the boy's appeal to himself, to play the game and be sportsmanlike and loyal, his suggestion or assertion to himself that he is not so weak-willed as to make a mistake, his reminder about his responsibilities, about his ambitions, above all about his power to

keep straight, such means are singularly effective. There is nothing morbid about them. The self-suggestion to play the game and not to be weak-willed is the very reverse of morbid. Above all, it is quite unostentatious, as distinct from many of the physical ways which are adopted by the tempted. When I wrote a few words about it, in a little monthly paper, "Health and Strength," I received many letters to say how helpful this idea was proving in self-control and the whole of the daily life. Games, properly organised and played, are themselves a powerful self-suggestion of right conduct, as is proved by their effects in Reformatory Industrial, and in some Board and Poor Law Schools.

As to "suggestion" by others, I know it has often been most useful. I know several cases of people who have put themselves under a well-known doctor, and he has suggested to them that they will not want to smoke again. Now suggestions by others are of value only if eventually they lead the person to independence and self-control without this suggestion by another; but, if they make him constantly dependent on another, they are decidedly wrong.

More advisable than suggestion by another would be co-operative suggestion, such as is practised on a large scale in America by the "Success Circles," "Purity Societies," etc. At certain times of the day, especially just before sleep, but also at fixed and definite hours, they send out prayers or thoughts of purity for every one. This is a Hindu practice, and very beautiful.

One might suggest division of labour. Two people could agree to make suggestions, quite silently and unobtrusively, each about a certain fault of the other, not emphasising the fault, so much as asserting that the true self, within, is free from this fault and is possessed of the opposite virtue.

Perhaps this is being done already. There are so many Societies working in this direction. For instance, there is "The White Cross Society." I have suggested another—an unobtrusive society without subscription—in a book called "Let's Play the Game" (published by Guilbert Pitman).

Then there are the papers which have been helpful. That little twopenny paper, "Health and Strength," has done much by giving people a pride in their bodies; perhaps in a large biceps which will lift a heavy weight. Anything that gives people a reasonable pride in their bodies is to be commended as a starting-point. Only the pride should not stop there: it should go on to be a pride in the body and the mind as well, fit all-round, not merely excelling in one sort of strength. Among other papers that are doing their best—though of course all papers are liable to minor errors—are "Vim," "Vitality," and "The Parents' National Education Review."

Besides, there are countless books on the subject, including the two mentioned above.

More general clubs, of educational, athletic, or hygienic kinds, are growing everywhere throughout England and America and the Continent. All these are working in the direction of purity, partly by pro-

viding a healthier outlet for physical and mental energy.

So far we have chiefly considered mental treatments. The physical will be described in more detail in the book itself. Here we select a few examples of ways that have succeeded.

First of all (Chapter XXI.) there is cold water, either as the complete cold bath, or in some local use—for instance, as a hip-bath, or as a sponging at the back of the neck and the base of the spine.

In some cases it is better when followed by violent exercise (XXV. and XXVI.); but not necessarily so. Others prefer violent exercise alone. One man used to kick a football about in his room till he was tired. Another went in for gardening; another for rowing; another for running; and so on.

Many (see Chapter XXVIII.) have preferred quieter habits, such as novel-reading, a game of cards, or some manual work like modelling.

Others (see XVI. and XVII.) have found carefulness in diet and drink quite sufficient, especially if they have practised avoidance—for instance, of flesh-foods (including fish), of irritants (including pepper and most of the savoury sauces), of alcohol, and perhaps also of tobacco. Others have taken drugs, such as bicarbonate of soda or various aperient and cooling “salts.” But these would only be temporary helps.

Among the best of the helps is, as we shall show in Chapter XVII., leisurely eating. Beyond dispute, anyone who can and will masticate all his mouthfuls

of food so long as they have any taste must have increased his self-control marvellously.

Less ostentatious and objectionable, but scarcely if at all less effective, is the regulation of the breathing. First of all (see XXII.) there is the uplifting of the breathing—the use of the middle and upper breathing rather than the lower. The abdomen is held in and the diaphragm is held up. Then (Chapter XXIII.) there is breathing for repose, the muscles being relaxed as one exhales. And in general there is rhythmical breathing. With such kinds of breathing the mind is much helped towards self-control and poise.

Of course it is a question whether by certain aids the permanent instinct of self-control is formed or restored. For instance, if a person is self-controlled only so long as he avoids certain foods, how far has the food-treatment been actually successful? Is that person really more self-controlled than the person who takes these foods and still remains comparatively pure?

About one thing there can be no doubt. The less morbid and special the treatments are, and the earlier they are begun in life, the more effective and the more permanent they are. When any remedies centre round the mistake, they are less effective than when simple practices, like leisurely eating and full and rhythmical breathing, are made habitual and instinctive and *preferable* in the early years. Let a child learn to imagine pleasant and harmless things: let a child learn to ask advice from

healthy people and to expect healthy answers; let a child learn the purity of his own nature and of his desires in themselves; let a child learn a few simple facts about water, exercise, recreation, diet, and drink; let a child—I cannot repeat it too often—learn leisurely eating and leisurely and rhythmical yet full breathing; let a child (see Chapter VII.) get an early mastery of many alphabets; and there will be scarcely any need to emphasise the mistakes at all, except in order that the child may help other children through sympathy.

The most successful methods everywhere have been early trainings, and these depend less on the child than on its managers; so that the most successful methods have been methods outside the control of the child itself. The least successful methods have generally been those which have been morbid, and have not been attempted till late in life. The sooner we master the physical and mental alphabets of satisfactory all-round life, the better for ourselves and everyone.

I hope that the following chapter proves their vital importance.

CHAPTER VII.

AN EARLY MASTERY OF MANY ALPHABETS.

“ *Little flower if I could understand
 What you are, root and all, and all in all,
 I should know what God and man is.*”

—*Tennyson.*

IT is invaluable to know a few things really well, “root and all, and all in all.” As an example, take the learning of those three written words suggested in the Appendix—*Tē Deum laudāmus*. If a person, knowing hitherto little or nothing of Latin, had learnt how to pronounce these words, and had studied them as I suggest, he would have a fine starting-point for the learning of Latin, and indeed of French as well, and a number of other useful things. So, if we *thoroughly* mastered the pronunciation, etc., of a French sentence like the old-fashioned *Comment vous portez-vous ?* there would be another good starting-point. I have written a whole series of articles on “A Few Things Worth Knowing Well,” and shall soon publish them in book form. I have received many suggestions from readers of the paper to which I contributed them, which suggestions will be included in the book. All my correspondents seem to agree on the general principle that, by learning a few things extraordinarily well, one can pave the way for learning many things well with scarcely any trouble whatever.

Only one should begin very early, while one still

has great power to alter the brain-cells and to form good connective fibres between them.* There are many psychologists who say that this is almost impossible after the age of 30 (others have fixed on a far lower age, even down to 20). I do not believe in this theory as a universal rule. But at least it is obvious that "the earlier the better," since then the brain is more easily and effectively changed, like moist plaster of Paris before it has set.

Immediately some one objects, and says, "A little of everything, a smattering of this and that, a slipshod outline knowledge—we do not want that for the boys." Neither do I. What I suggest is exceptional and scrupulous thoroughness in what is done (partly by repetition and approaches from different points of view, and by use of learnt materials in fresh exercises), with the purpose of getting at the important principles involved and of applying these principles elsewhere.

For instance, take leisurely eating. That is one thing worth knowing thoroughly well, worth mastering once and for all. The boy ought to know it, and ought to know the reasons for it, and ought to acquire it as a fine art. He ought *to have made it* an instinct, a natural tendency. He ought to have set up in his brain what Professor Halleck calls "compelling organic memories."

Moreover, the things must be very sensibly chosen. I have cared to apply only one test in choosing the following things. I have asked myself what I should now consider it worth while to have

* See Chapter XVIII.

already acquired. The list includes some things which I am still trying to acquire.

Nor is it merely in the things learnt and the principles extracted that the advantage lies. The advantage lies also in the process of learning a thing thoroughly. Thoroughly learn to eat leisurely, and to breathe leisurely yet fully, and you not only have a healthy habit: you have also been training yourself to do *all* things thoroughly and leisurely.

Part of the learning, again, consists in the learning of the advantages. Do not merely learn that Latin sentence, but—see the Appendix—learn why it is an advantage to learn it.

And, when you have extracted the principles which that little piece of learning involves, then proceed to apply these principles elsewhere. With the same spirit, master whatever subject is difficult for you and yet a good one for you to learn. For instance (see Chapter XXXVIII.), master such a subject as English composition.

Among the things best worth learning is the art of delegation, both physical and mental. The boy once learnt to walk step by step; now he has delegated the care of walking to his under-mind, especially to the nerve-centres in part of his brain and spinal cord. So once he learnt how to read. It was an arduous task. Now he has delegated the work of reading to his under-mind: the reading is done for him. That principle is of vital importance in learning—to do a thing with such care that now you can leave it to your under-mind. When once the boy has grasped

this principle, he will have hope about himself. He will realise that there will not always be difficulty in mastering things (including himself); that one day what is now an effort will be a habit and an instinct. He will find himself tending and *preferring* to do what is right.

The boy should be accustomed to the mastery of healthy habits. He should be accustomed to use his will; but also to use sensible methods and tactics, easy beginnings, and many repetitions. Each of the following tasks is easy by itself, yet is very important. Each is to have others added to it, without being itself given up. Each is to be a basis for future achievement. The boy will not always have to attend to these alphabets. Having mastered them, he will now be able to use them without conscious care. We do not want our boys always to be troubling about correct mechanism and technique and detail; we want them *to have mastered* the correct mechanism, and then to express themselves naturally and pleasantly, along what is—thank goodness and sensible training—the line of least resistance.

Perhaps you will say. "Why bother boys over these alphabets?" The answer is, that boys are, to a great extent, under our control. They object less than older people do to being drilled, especially if they are allowed to show their instinctive sense of humour. In boyhood it is far easier and far more important to form good habits. For prevention—including the invaluable instinct of prevention—is better, and in every way cheaper, than cure.

The first art to be mastered is better breathing—more thorough, leisurely, and rhythmical breathing, well up through the nostrils. We have given a few notes in Chapter XXII. If the boy does not learn to breathe sensibly now, he will probably not learn to breathe sensibly later on: he will say that he is “too busy.” Men become too busy for almost anything, except what is vitally important. So do women. They are not taught “the things that belong unto their poise.”

Leisurely eating is another art that simply *must* be mastered early. It could probably be made into a healthy instinct by the time that the boy is five years old. Then he should be able to choose his foods rightly; to refuse those that would hurt him. He should be able, not only to eat his foods rightly, but also to stop at the right time. As long as managers of children are so idiotic or cruel as to cram children with unnecessary elements, and to starve them of other elements, it is essential that the children should learn, at any rate, how to eat rightly—that is to say, leisurely—so as to get most good out of the good elements, and to counteract, as far as possible, the bad elements, by the alkaline saliva, etc. Whether or no we shall ever come to apply this system to drinking as well, as Mr. Horace Fletcher does, I cannot pretend to say. But if the boy is going to be given alcohol, for example, he may just as well learn to taste that alcohol thoroughly. Mr. Horace Fletcher maintains that in this form it is practically harmless. When it is swilled down, we all know some of its effects on most people.

The next art is that of repose. Hints are given in Chapter XXIII. The boy should get the faculty of muscular relaxation, and the breathing which corresponds to it, so that he may economise energy, and be restful and poised during his work, during his prayer, at intervals during his exercise, and, above all, during the night time when the body and the mind are being repaired. There is no reason why the sense of humour should not be trained as well. Some of the exercises, useful as they are, are quite ridiculous. It will not hurt the boy to laugh. That the practice of repose is of value for nervous children no one in his senses can doubt. The American schools and the English schools which are practising it sensibly are benefiting largely.

Then come the positions and expressions, which are treated in Chapter XXIV. Among the principles are straightness, and remedial work to restore the straightness. It is important for every purpose, whether of work or of play, that the boy should either keep the right positions or else restore upset balances by special exercises. For instance, let the untrained and "badly posed" boy begin to row, and his tendency will be to round his back and poke his head forward. The proper attitude for standing and sitting and walking will help the proper position for rowing also.

Such an Alphabet of Athletics as I have offered in Routledge's Fitness Series, but considerably improved by experts, should, I think, be one of the alphabets which boys should master as early as

possible. It is not meant to exclude such a system of drill as Mr. Flynn has mapped out in the "Physical Educator." Much of that drill is valuable. But I do think that it is of equally great moment that the boy who is going to play games—and we could wish that every boy is—should be prepared for those games by movements such as those games involve, so that he may play the games without strain, may succeed better at them, may enjoy them more, may get more good out of them, and may keep in training and practice when the games themselves are not feasible.

Games and athletics must be among the alphabets which a boy should master. Not only should he learn to walk and run correctly and to start in various directions and to balance himself: he should also learn to jump, and swim, and so on.

He should learn to massage himself round the navel, and all over his body, as I have suggested in another chapter (XXI.). For the art of massage is closely connected with the art of excretion. The boy whose excretion is out of order cannot possibly be healthy.

Cleanliness is another art, treated in Chapter XXI. Let the boy learn the difference between warm water (with soaping and rubbing) which cleanses him, and cold water (followed by rubbing) which invigorates and hardens him. Let him also learn a few special uses of cold water: in particular, its use when applied at the back of the neck and the base of the spine. That one piece of knowledge alone might

have saved an almost incredible amount of worry and harm.

Regularity must be an early habit. It must not be so much the regularity according to the time of the clock ; it should rather be according to the occasion. For instance, as I have said, let a boy regularly blow his nose, breathe deeply and leisurely, and brush his teeth, before he washes and dresses, whether he gets up at six or at eight. Then, if possible, let him acquire the habit of excretion directly he has come out of bed—that is to say, unless he has the (perhaps in many ways better) habit just before he goes to bed. As another instance of regularity according to occasion, on one night he may go to sleep at eight, on another night at ten, and so on. Regularity according to the clock is not always possible or desirable ; regularity according to occasion always is. Just before he goes to sleep, at whatever clock-time it is, let him wish everybody well ; let him wish everybody pure, healthy, happy, and helpful.

The advantages of such simple practices, turned into habits by early repetition, apply to all-round life, and indeed apply to all life from the cradle to the grave, including the life in the office and in the home. Without much conscious attention to his health, the boy who is trained in this and other ways should remain fit and ready for any emergency that may arise. He should also remain self-respecting.

For self-respect is another art that must be mastered early. It must become an inalienable pos-

session. Once let there be registered in the boy's brain the idea that he is a little beast, and it will take infinite trouble to destroy the memory. We cannot begin too early to teach children to respect themselves sensibly. Let the boy respect himself as the ruler of his own kingdom within (see Chapter IX.), or, if you like, of his own garden within; let him respect himself also as a member of a universe and connected vitally with all other members; let him respect himself as responsible for his whole body and mind, and as powerful over it, especially if he has tested and now believes in his power, and so can have patience, and especially if also he can employ sensible methods. Let him be given to understand, right at the beginning, that he can and should take sensible thought for his whole self; that his body is a thing given him to be taken care of.

This means that he must think in the new way; that is the true meaning of the word translated "repent." A true meaning of the Greek words of "Repent," "The kingdom of heaven is within," is "Think in the new way" (or "Hold the new thought or idea"), "Guidance by God, the state of all-round fitness, is already within you; it is not far away."

Self-suggestion of the right kind must be taught to all children. Whether the child should be taught to address a command to itself, such as "Do it now," or "Play the game," or whether the child should be taught to assert "I'll do it now" or "I am doing it now," "I'll play the game" or "I am playing the game," must depend on the circumstances. But self-

suggestion, of these healthy and energising kinds, as distinct from morbid self-suggestions such as "I am a miserable sinner" must be practised by all children who have not the right attitude of mind and body already.

At the same time, with this freedom and originality which we must allow, with this independent, self-active work of the child, there must be strict obedience to discipline. Only, for heaven's sake, let the disciplinarian be not obstinate, but ready to change when he sees that a plan is a mistake. For instance, he must see that Latin as usually taught to-day is a mistake. He must see that French as usually taught to-day is a mistake. It is right that the child should be obedient to discipline: but the teacher for his part should be obedient to new ideas, should be ready to make the discipline always more and more sensible and logical. I am one of the few who look back to the grounding and grinding in classical grammar as extremely valuable: but I feel sure it would have been no less valuable if it had been made more scientific. It was good for me to obey discipline; it would have been better for me to obey a more sensible discipline. Obedience need be none the less implicit because it is obedience to something rational, something of which the teacher can explain the reason. He cannot possibly explain the reason of so much Latin and several other subjects as he generally is told to teach them to-day. Why not? Because there is no reason.

But London was not re-built in a day. Neither

can the "education" of London and England be rebuilt in a day. Until we have better subjects, and better methods of teaching them, our safest plan is to get, from what we already have, the best possible training and lessons that it can offer. Among them is the training in leisureliness—the lesson of patience in view of results which we shall not fully appreciate all at once.

CHAPTER VIII.

THE HABIT OF PATIENCE IN VIEW OF RESULTS.

GAME-PLAYERS, and especially golfers, who practise systematically, may at first despair of progress. Then, it seems almost in a day, they leap up a whole class; they find that the improvement has been made. Yesterday they played very badly; to-day and on all future days they play comparatively well. Such practice, including bedroom-practice, is not necessary—it is not advisable—for the genius; in fact it may spoil his play altogether. But for the duffer it is thoroughly advisable. More duffers would practise and improve themselves, and then enjoy themselves more, if only they had the habit of patience in view of results, a habit of mind based on many small experiences in interesting spheres like this.

If you likened a habit to a solid building made of many bricks, and likened each repetition of a practice or of a mental state to a single brick, you would understand how it is essential to cherish leisurely

patience in view of ultimately satisfactory and solid results.

A better comparison, perhaps, would be the sowing of seeds. Unless you knew that one day would come the flower or the fruit, you would not sow with faith. And indeed many of your seeds will be wasted anyhow. But you do know that, with proper care, there will some day come up a plant. That is the lesson which is needed in the training of character, as of physique; and such lessons are among the advantages of plant-tending as a hobby—though there are many who garden so stupidly that they never carry such lessons into daily life.

Gardening is full of lessons for daily life. For instance, what is the best way to treat weeds? What lesson does one learn for the treatment of mental weeds? In the first place, merely to pull up weeds is of little use: you must plant good seeds and pay attention to them and water them. To pull up the weeds or to poison them will then become effective. Corresponding to this in the mind is a strong-willed pulling up of the bad habits, while you water and tend the good habits. You poison the mental weed by disgust at its unsatisfactoriness, by appreciation of its folly and weakness.

All the time, however, you must foresee the harvest—perhaps some athletic success, or anything else that interests you. Even then it may be hard to be patient: it seems so long before the fruit appears.

Therefore, at the beginning, let your tasks be easy. Do not plant an acorn and then demand an oak in a

few hours. Rather begin by planting something that will soon come up—say, mustard and cress. Be sure that your first attempts increase your faith in mental seed-sowing and harvest. Try such tasks as I have suggested in Chapter VII. They will give you some successes to remember; the graduation will relieve the strain upon your patience.

All the time understand the principle of nature, that nothing is ever lost—no thought of yours, certainly no repeated practice. Learn also the way of nature, to do most things leisurely.

Much could be taught about this slowness in the appearing of results, by a study of history. The ordinary way of learning history teaches hardly any such lesson. Dates and names—they convey no principle at all. But if we took such a subject as the causes of the Peloponnesian War and its results, we should see these causes extending far back into the past, the results extending far forward into the future. Why did Athens fight with Sparta? One cause was that Athenians and Spartans from early times loved each their own little city-state. Another cause was the geography of Athens, as distinct from the geography of Sparta. Besides, there were the immediate provocatives of war. The effects reached down to the conquest of Greece by Macedon, and far beyond that. When we see how gradual was the fruitage, how slow to show itself, we have learnt a lesson for all life. We now feel more inclined to believe that nothing is ever ineffective, that nothing is ever lost. The word "lost" is unknown in psy-

chology: everything always has its due effect some day, with mathematical precision—but the some day is not necessarily to-day.

Patience is not entirely a slow thing; it is not all snail-work. A patient person must also be quick *not* to act at all on certain occasions. He feels his temper tried; he must be quick not to lose it; he must divert his attention instantly.

And it is a matter of clever tactics as well: it is not sheer and dull pig-headed obstinacy of the bulldog order. If you would only use your intelligence to find out simple ways, you would soon make yourself patient.

I know one impatient and irascible man who made himself patient by practising a number of little habits, washing himself thoroughly for five minutes in the middle of the day, and at intervals brushing his hair and learning a stanza of poetry! Day after day, *without letting anyone know it*, he made a point of these healthy practices. He found that they not only gave him fitness of body: they also gave him patience of mind. He trained himself to be able to carry out leisurely and contentedly what would otherwise have been impossible drudgery.

But part of his secret was to connect his practices with his ambitions and responsibilities. He wanted to be *fit*; he knew that he ought to be fit; he repeated his little habits with a view to becoming fit. And that is the best way of getting the habit of patience. Keep the most attractive results constantly in view. In a special Course which I give on

Moral Memory Training, I suggest ways of keeping these ambitions in view and of reminding one's self of them and of switching on to them one's practice of useful little habits. Without such ambitions the work is likely to overtax your will.

CHAPTER IX.

COMPELLING AMBITIONS AND RESPONSIBILITIES.

WHAT boys and all other people need is some irresistible ambition which is at the same time a genuine pleasure; which compels not by pushing and forcing, but by enticing and attracting. One of the most powerful ambitions for boys is the athletic; and, if only it be sometimes seen in perspective, it has no harm in it. Jesus Christ appealed to the real motives of individuals, as when he said to one man, 'You will then find treasure—in your own heaven.' As a Hindu sage wrote, "The lowest sorts of work are not to be despised. Let a man who knows no better, work for selfish ends, for name and fame; but a man should always try to get towards the higher motive and to understand what that motive is."

My own personal ambitions have been ridiculously high; but they have been genuine *to me*, and useful. I wished to succeed at various games, including Cricket; I imagined myself succeeding in these, and in other spheres. I told no one, but I found

that it was extremely useful to remind myself of such ambitions. Then I found that such ambitions compelled me without any unpleasantness, without any effort. To use the old comparison, they were the wind that filled my sail and moved my ship of action and practice. I know a schoolmaster who uses this plan sensibly with his boys. Among the motives to which he appeals is success at games. He says to a boy, If you do so-and-so—for instance, if you lose your temper—you cannot expect to be a really successful bat at Cricket. He appeals to other motives, but nearly always to this among them.

And, indeed, we should say that, in order to keep a steady character till the age of thirty at any rate, when more freedom can be allowed, it is essential to neglect no help; to omit no healthy ambitions whatsoever, to bring them all in as allies. If you can, as



FIG. 2.—THE "PURITY" MAN.

It is of no use to hold up this man as a model for boys: he does not interest them as a hero, he has scarcely any point of contact with normal boyhood. And yet, in a sense, he may be virtuous. The boy's model of virtue must be attractively, actively manly, not repulsively, negatively pious.

Emerson suggests, "hitch your wagon to a star," do so. But if you don't care about a star, then hitch your wagon to anything that will pull it forward and upward. Form ideals interesting to *you*—realise them—repeat them—bring them leisurely before the mind's eye and muscular sense again and again till they simply *dominate* you—and meanwhile work towards them in every possible way.

What are your ideals? Think for a minute, please.

* * *

Now, by what simple practices can you come nearer and nearer to making them actual? For merely to dream is fatal.

Well, I believe that the real physical and mental feats, such as I have outlined elsewhere, would appeal even to boys, if only they were rightly estimated by the elders themselves, and if only they were put into their proper perspective and prospective, and used for the right purpose—for the sake of all-round health and self-respect, and as encouragements to further feats. I do not mean that the other athletic feats, such as record scores, runs, jumps, should be left unconsidered, unadmired. Rather let a boy say to himself, "As Sweeney did his record high jump, so I will succeed here in my sphere, in leisurely and rhythmical breathing, in leisurely eating." Let a boy regard *his* task as a feat; let him be ambitious to master that feat; let him feel that he is responsible for mastering it, as well as able to master it. It will not hurt him in the least to understand some of the reasons why

these feats are of real importance for the whole of life, *including athletics*.

Whatever game he plays, let him know that it is a game to be played against his past and present self, and not merely against others in order to beat them.

He must also be given some more distinctly mental feats. These must be his ambitions as well. Let him take, as one of his mental feats, not to speak, look, think, against the all-round fitness of any one else. Rather let him wish for every one else's thorough fitness. Let him regard this control of his thoughts as a fine game to win, as fine a game to win as a match at Fives, or a hundred yards in the Athletic Sports, or some gymnastic competition.

He must be told, above all, his fourfold duty : to himself all-round, to his future self and his children, to those about him, and to God. The map of life in the following chapter will make this duty clear. If any boy or man could fulfil perfectly his duty of any one of these four kinds, he would also be fulfilling all the other duties. We may consider them separately, however, for the sake of emphasis.

1. First as to his duty to himself all-round. Let him satisfy his conscience. Emerson, in his essay on Self-reliance, has a fine phrase : he answers the objection that merely to satisfy one's conscience may be a very low standard of duty ; he says that, if any one tried to satisfy his real conscience in all respects for a single day, he would realise how severe the standard was. The duty to the self includes the duty to the servant-lives within. The

late Professor Virchow, of Germany, was one of the first modern scientists to insist on the individuality of the cells within us. Professor Elmer Gates, of the United States Government Laboratory at Washington, has made many interesting discoveries, with the double microscope, by experimenting on unicellular organisms. Professor Metchnikoff, of France, has also maintained the individuality of cell-lives. The boy should regard himself as the captain of a team. To a certain extent he is responsible for the well-being of that team. He has within him his own team of workers or players. Let him regulate their food, exercise, and general well-being, as far as he can without morbid care. Let him regard these faithful little minds within him as his very own, each none the less important because it is tiny. Perhaps these words of Dr. Alexander Hill may help him to realise some of the cells of which he is composed, the citizens of his kingdom, on whose well-being his own well-being depends.

“Every plant and every animal commences its existence as a single cell. This cell (the ovule of a plant, the ovum of an animal) is a mass of protoplasm containing a nucleus. All the active processes which characterise life are carried out by the cell. It assimilates; that is to say, takes the materials upon which it lives from the juices by which it is surrounded, and converts them into its own substance. It metabolises, or sets apart, out of its own protoplasm, substances which it has not received in the condition in which it separates them, but has made in virtue of its own vital activity. Such products of metabolism may either remain in the cell, as is the case with the horny material formed in certain cells of the skin; or they may be passed into the body-juices, or into one of the ‘secretions’ of the glands. It respire; that is to say, secures the oxidation of substances which it contains, in order that

force may be developed, in the form either of heat or of motion. In its early stages the ovum adds to its substance, by assimilation, much more material than it loses by metabolism, and, consequently, it increases in size. But increase in size soon reaches its limit, and the cell undergoes division. The initiation and superintendence of cell-division is the business of the nucleus. . . . Every specialised cell, such as a muscle-fibre or a nerve-cell, is an independent organism whose health and activity depend upon the purity of the fluid which surrounds it, and the presence in this fluid of the substances which it needs for its nourishment, as well as of the raw materials from which it manufactures its special metabolites."

A boy should see that in his hands, in his organs, in his intelligence, in his will-power, is the future of himself and the nation.

2. The second duty—to the future self and possible children—is too obvious to need to be emphasised. Some prudes object that the boy should never be taught to regard himself as a future parent: I maintain that he should be so taught at a very early age; otherwise he will have no conception of the importance of his right choices and his mistakes. Whatever we believe about the future self, and very likely my own beliefs may differ from yours, at least we must believe that much depends on the present self, including the physical self. We cannot make physical mistakes which shall not count; otherwise our God of justice is a sheer mockery. If God allows us to make physical mistakes without any effect, God is not the Power that Science reveals. This is how Mrs. Mary Wood Allen expresses the estate which parents hand down to their children—the estate which parents have created chiefly during

their own early years, when they themselves were plastic :—

“ I bequeath to my daughter Mary my yellow, blotched and pimpled complexion, resulting from my own bad habits of life. I bequeath to my son John the effects of my habits of dissipation in my youth, with a like love for alcoholic liquors and tobacco. I bequeath to my son Harry my petulant, irritable disposition, and the rheumatic gout which I have brought upon myself by disobedience to physical law; and to my daughter Elizabeth, my trembling nerves and weak moral nature.’ ” * But this is, in truth, what many parents do, and the children find it a sad, instead of an amusing fact. On the other hand, she proceeds to say, “ You can change yourself by education so that the inheritance of your children may be quite changed. For example, if you know that you lack perseverance, you can, by constantly making a mighty effort to overcome this defect, compel yourself to persevere, and this would tend to give your children perseverance. So you see we need not despair because we have inherited faults from our ancestors, but we should determine all the more that we will not pass those defects on to later generations.”

Marshal Ney had a similar idea when he replied to the taunt that Napoleon had no pedigree, no blue-blooded ancestors, by saying, “ *We are* ancestors.”

3. The duty to others, especially to those about us, is equally important. The translation “ neighbour ” is an unfortunate one. We have a duty not merely to our neighbours, not merely to all other people, but also to animals, and even to so-called inanimate nature, which modern Science shows to be alive and moving and changing all the time. We must remember that we affect everything around us, not only by our actions, but also by our thoughts. If force is never lost, and if thought is a force, then it

* Of course Science does not warrant the idea that such things— as distinct from *tendencies*, or, we might almost say, temptations— are handed down from parent to child.

is essential that we should realise and remember that every thought of ours is an eternal and imperishable influence, changing the whole world somewhat from generation to generation.

4. What is our duty towards God, beyond these three duties—towards ourselves, the future, and the surroundings? Our duty is to form the highest idea of God. “Hallowed be Thy name” in the Greek meant “Show us that Your nature is *perfect*.” If we are to trust God, and submit to God, we want first to realise God as superior to all the best men and women whom we know. We must realise such a God, perhaps at first getting our idea of each quality (the word translated “name” meant “quality” or “characteristic”) from the best types that we have seen: this person is forgiving; that person is clever; the other is patient; yet another is this or that. From various sources we collect our ideas, always raising them higher and higher with fresh knowledge. Yet all the time this God is not to be far away: our duty towards God (see Chapter XLI.) is to realise that God is within ourselves: never by thought or action to separate ourselves from God; to regard God as our highest self, and to submit to that highest self and be guided by it; to be led by it as our sole and absolute commander.

Once again, is the boy too young to know this fourfold responsibility? Look at the children in the slums. Apparently they are hopeless. But give them a sense of responsibility and privilege: give them smaller children to attend to; and at once

their divine nature opens out and shows itself. Dr. Peabody, the headmaster of Groton School in America, and many other headmasters whom I know, find that to show the boy his responsibility to others, to give him an ambition to help others as well as himself, to put him in charge of other boys as well as himself, is the best way to safety and success. These experienced men find that there is no age too young for a sense of responsibility, even if the first responsibility is the care of a plant, a pet animal, a stamp-book, a desk, a cricket-bat. I think this diagram (Fig. 3) will show what I mean. A person has

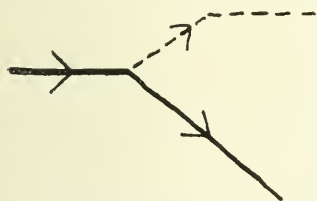


FIG. 3.—Desire has often led to an attractive downward course, which is now easy through habit. It must be turned into a new channel, so as to lead to an attractive higher course; and the action must be repeated till it be now *the dominant habit*; every repetition helps to strengthen the upper line, while the lower is weakened through non-use.

ambition, and practice connected with it, to attract upwards, till the new path in its turn becomes easy by repetition. At first it is marked by individual dots or footsteps. Soon the many dots make a thick line.

a desire to restore some upset balance — perhaps to remove a feeling of restlessness. Now the line of least resistance seemed at first — through ignorance — to be some action which, we agree, was really a mistake; but it attracted the person. Next time the tendency was towards a repetition; and so on, till the dark downward line was formed. What is needed is the

Meanwhile we have the old habit-path left alone. Soon it becomes trackless; the green has grown over it. It is our path no longer. But there must be the genuine and compelling attraction kept in view during the forming of the better way. We must look to the delightful goal often before we are tempted to go back to, or even to look at, the old downward path.

From such little beginnings it is easy to teach the all-round responsibilities of all human beings, as outlined in these pages.

CHAPTER X.

A BETTER MAP OF LIFE.

A BOY is usually shown or permitted to regard rich men as *the* successes among men, even after they have had a career of swindling, and have made themselves physically unhealthy, and perhaps have displayed other vices as well. This is an abominable piece of education. It sets a wrong goal in the boy's mind; it shows an utter want of proportion, perspective, prospective. For instance, the children of these "successes" are often despicable failures.

Better ideals can easily be set before the boy through the study of leading men and women—for instance, to choose a few names, Epaminondas in Greek History, Buddha in Oriental History, Alfred in English, and so on. Biography will be a valuable study anyhow, a specially valuable one if the boy be allowed to criticise, as Dr. Alexander Whyte has criticised some of the Old Testament characters.

But most history-books are hopelessly inadequate as teachers for daily life. What historian gives fair play and due praise to physical fitness and such care of health as may produce a better physical and mental and moral generation? Whereas Jason of Pherae and Philip of Macedon may have twenty pages, Galen and Hippocrates are dismissed in a bare and uninteresting and barren line.

The Greeks in their education, as distinct from their history-books, were far wiser. They set before their people beautiful statues as ideals of physical excellence, while they did not despise other aesthetic and mental and moral excellences.

The fact is that our teachers and managers have not realised the value of imagination when repeated and held to; such imagination is nothing less than faith. Faith is something that disregards the present appearance and holds to the present ambition and realises it again and again in the mind. To the outsider this seems experimental; to the insider it is seed-planting and seed-watering in a never failing soil. Imagination is reinforced by self-suggestion. The forms of self-suggestion will be different for different men and women. Here I wish to suggest a healthy imagination and self-suggestion for boys. Let boys have before them a better map of life, to guide their ambitions and ideals and judgments of others and themselves, at a time when they are surrounded by crowds of unwholesome models. I shall put the departments in tabular form. The excellences may be classified as follows:—

Physical excellences, which can come largely through athletic and other exercises. The body and all its parts should be swift and prompt, correctly posed and poised, correctly moving, readily adaptable to new demands, strong and forcible, enduring, in good practice and in good condition so as to work easily; and working not only easily but also pleasantly. It will take some time to see and “sense” such a body. But this memory-training and imagination-training is well worth while.

Aesthetic excellences. The word aesthetic has more than one meaning. The boy should enjoy himself and he should look well and fine. And this enjoyment and improved appearance should be a real ambition. The improved appearance will include not only position and movement, but also cleanliness and freshness. No boy wishes, or should wish, to look an untidy smug.

Intellectual excellences. These correspond to the physical. They must be all-round. The mind, like the body, must be swift and prompt, correctly posed and poised when resting or moving, readily adaptable to new demands, strong and forcible, enduring, in good practice and in good condition so as to work easily; and working not only easily but also pleasantly.

Under the intellectual excellences we may class the *economical*—the saving and earning of money, as well as of the time and energy which are so closely connected with money-making.

Competitive excellences will be described in the chapter on the play-spirit (XXXIX.). The boy

must learn to play the game and be sportsmanlike throughout his life. The whole of his life is competitive, rather against his past and present self than—as it generally appears to be, on the surface—against others.

Moral and spiritual excellences. These correspond to the physical and intellectual excellences. We need not go through the list again. Notice, however, the last item, that the moral and physical work should become easy and pleasant. Caricatures of religions tell the boy that moral and spiritual work must always be an unpleasant effort, a repressing of all desires. The very reverse is true.

Social and what we may call group-excellences. Not only must the boy have success and popularity; he must also be helpful, be a good member of each group to which he belongs.

Prospective excellences. The boy must do something to help posterity, and must regard that as an integral part of his ambition. He must help his future self, including his self in the future life, whatever that may be. He must aim at producing something better than he himself appears to be at any given moment.

In modern times, so hampering are the conditions, we must mention *preventive and remedial excellences*, which forestall or remove certain faults. A better map of life will have to include this preventive or remedial work. In certain cases it may be useful to show the boy some fruits of mistakes, such as fruits of loss of temper, in order that he may avoid the mistakes

themselves. Which appeals to the boy the more—the fear or disgust at the fruits of mistakes, or the desire and attraction of the fruits of right actions? Probably as he grows older he will find that the latter will appeal to him more. But the former need not be altogether neglected. Jesus Christ did not despise it as a motive for others.

Of course the whole map must be made a living picture, not—as here—a series of abstract terms. But some map the boy must have if he is to keep his poise. The greater his poise, the more true his perspective and prospective, the more accurately he estimates all persons and things all-round and in proportion and in view of future results, the better will be not only his self-control but also his self-expression. He will be less likely to rush, as many a boy does now, into faults which seem to him unimportant but are really far-reaching; he will be less likely to strive for successes which seem to him essential but are really trivial. As it is, boys are generally given wrong standards for judging actions; and the results are lamentable. They must have far better models put before them; they must once for all be disabused of the fallacy that elders are necessarily betters. It is a villainous assumption. Boys must know clearly what is meant by “betters.” So imitative are they, that we cannot be too cautious in choosing for them what they shall imitate. As it is, almost invariably we allow them to take as their hero and pattern for the whole of their life some boy or man who has one excellence that they might well

study and acquire, but has also certain faults that they should avoid—faults that an outline map of living and moving life would easily expose.

Candour to point out these faults, and to warn boys against them, is sadly wanted. There is no necessity to belittle the merits—A's pluck, B's patience, C's sporting self-sacrifice, D's clever tactics; there is no necessity to abuse the *persons* at all. But there is a most urgent necessity to call attention to the faults of those who are supposed to be successes—and who *are* successes in *certain* respects—so that the boy, while he tries to acquire the merits of one of his heroes, may meanwhile avoid his faults and keep in view not one facet of the crystal of manhood but the whole crystal with many facets.

CHAPTER XI.

WANTED—MORE CANDOUR, LESS PRUDERY.

“Open-ness is the sweet fresh air of our moral life.”

PRUDERY has already been deplored. My object now is to explain its nature more clearly, in the hope of arousing in others some measure of the disgust which I feel when I think of its usual results.

It is as well that we should grasp what prudery means. If we believe that Divine Power has created or evolved, perhaps not everything, but at any rate everything normal, then, when we condemn normal things as “improper,” we condemn God. Prudery is blasphemy dressed in the dreariest of black clothing.

Even Metchnikoff, far from prudery as he is, surely takes the wrong view of life. When he finds difficulties—such as the sexual—against which boys and men may have to contend, he implies that they are a fault on the part of the organising power. The right way of regarding them is as a good game for a man to win. If the Power had made everything smooth for us, the Power would be an extremely bad trainer of man. As it is, we have before us difficulties, *and* the opportunity of overcoming them. There is no fault on the part of the Power; it is our mistake to regard these difficulties as anything else but worth mastering. To hide them or to insinuate that they are bad arrangements helps no one.

Still prudery is alarmingly prevalent in spite of the many brave efforts that have been made of recent years to show its folly. We are driven to the belief that prudery is caused not only, as we have said, by a want of faith in the underlying virtue of human nature, a want of faith in God, but also by reluctance (instinctive perhaps in women, but cowardly in men) to face unpleasant facts; and perhaps as well by an amiable though often mistaken tendency to believe the axiom—"Whatever is is right."

It is only when we look dispassionately at the effects of this criminal deception that we recognise its fatal powers. I need not detail these effects here, but, let me say, they are not creatures of my imagination; they are matters of undoubted knowledge and of experience. Parents spend anxious thought and time in devising plans for the "advancement" and

“future career” of a boy; they often make self-denying efforts to get him into a profession or occupation which will offer him an opening, if not a genuine attraction. They watch with proud interest all signs of ability and hail scholastic and athletic achievements. But all the time they fatuously ignore the fact that without definite training in manly self-reliance (the best guardian to self-respect) their boys may come to hopeless ruin.

It is undeniably, sadly true, that many of these boys, whose progress is so anxiously and tenderly watched, become horrible social and moral wrecks because they were not taught, gently and tactfully, but decisively, by one whom they loved and would have listened to, that a want of self-respect inevitably leads to a want of self-control; that a want of self-control, unless it is checked in time, becomes a habit of self-indulgence; and that a habit of self-indulgence makes a man cruelly and criminally reckless of the ways in which he uses his manly power and of consequences to womanhood.

This clear teaching, given wisely, arouses in a boy the correct motive; he will persevere in using such means as he will find in this book. The value of motive cannot be over-estimated. Educational systems that aim at mechanical perfection or tend to become compulsory, however well devised they may be, are doomed to failure. If sacred individuality is to be preserved and cultivated, the motive of his actions must be *awakened* in him, not *supplied* to him. Hence arises the necessity for candour and courage

and wisdom on the part of those who know him best and can most successfully appeal to his better self.

Sympathy is at the root of the whole matter, and the father or mother or teacher who has this precious gift is the divinely-appointed person for this work.

It would be well for the health and well-being of the State, if all such happily-endowed persons would equip themselves scientifically for their task and apply themselves to it earnestly. The day for merely emotional appeals is past, but *enlightened emotion* is still the great moving force of the universe.

I have already mentioned the indirect and often unconscious power of women over boys and men. Ruskin says that "The soul's armour is never well set to the heart unless a woman's hand has braced it, and it is only when she braces it loosely that honour fails." Tennyson links a man's faith in womankind with the character of his mother. Doubtless, if all women were ideally perfect, the existing difficulty would never have reached its present acute stage. But, even accepting as inevitable the fact that all women are not true to their womanhood, would it not be possible to extend almost infinitely the influence of the good ones? Might we not set before a boy a noble idea of womanhood quite independent of what his home surroundings may be?

He should not accept it as a thing from outside, but should keep it as a sacred thing within him to grow with his growth and to serve as a standard by which to measure the girls he meets. Such an ideal, jealously guarded, would not only preserve a boy or a man from self-disrespect; it would insensibly in-

fluence the girls and women with whom he comes in contact. Feminine fashions follow masculine tastes, as we are often told. Why not? It would save a great deal of trouble and correspondence in the daily press if the justice of this were sensibly recognised, if *interdependence* were frankly acknowledged to be the ideal relationship between man and woman.

Let each boy take as a starting-point for his ideal the description of Ruskin's ideal wife. Let him criticise it and adapt it to his own individuality. It will not only guide him in the choice of a wife in the may be far-distant future; it will, if carefully used, save him from being false to her even in thought. It will be a starting-point for his training, and it may make the tedium of the training seem worth while. More than this, it will save him not only from the grosser kinds of sensuality but from the more subtle dangers that lurk hidden in ill-considered and unsuitable and hasty marriages. We do not say *it alone will do this*, but it will inspire the ability to avoid these dangers. Here is Ruskin's ideal:*

“She must be enduringly, incorruptibly good, instinctively, infallibly wise—wise, not for self-development but for self-renunciation; wise, not that she may set herself above her husband, but that she may never fail from his side; wise, not with the narrowness of insolent, loveless pride, but with the passionate gentleness of an infinitely variable, because infinitely applicable modesty of service—the true changefulness of woman.”

* It is far from satisfactory; it is offered only as a makeshift, to be altered very considerably.

CHAPTER XII.

SACRED INDIVIDUALITY.

*(Another Chapter mainly for those who have charge
of boys.)*

THERE is not a little to be said for the orthodox plan of ignoring individuals and treating children and boys *en masse*. In modern times, especially in America, there is too much lenient pampering, too much reckless self-expression, too little masterful self-control. The old-fashioned harsh discipline, the same for all alike, may have its very good results. There is an Eastern plant which dies in rich soil, fades in fairly rich soil, thrives in a soil consisting entirely of stones! Many of the world's greatest men have been made by hardship. The pressure of orthodox custom literally forced them to burst the bonds, though it trained them in a painful manner. Benjamin Franklin is a good example. And possibly ten, or even a hundred, boys physically ruined might seem to many a cheap price for a nation to pay for a few such men. Regarding the nation as a nation, and putting all feelings of pity aside, some might think that if only one out of every ten Englishmen were a Roosevelt, we should be a finer nation than we are, let the rest of the ten be what they might.

But generally this severe and uniform drill goes too cruelly and blindly far. It neglects the child's sweet instinct and precious individuality, and igno-

rantly crushes the best part of the child, because it does not understand, nor take the pains to understand, the child as it is. It regards the child as a mass of wickedness, almost as a thing to be eliminated! The child is not really a mass of wickedness. Looking back at my own early discipline, I see that it did me much good and much harm as well—from one point of view far more harm than good. It did not teach me sensible self-respect. The chief aim of the orthodox teaching seemed to be self-contempt. The keynote seemed to be that the boy was no one, his opinion worthless: whereas the opinion of his teacher or text-book was the sole criterion of right.

Now to most children, we may safely say, a sensible self-respect is the very greatest of safeguards. Let a child be given sensible self-respect, and half the battle is won. Many boys are never encouraged to self-respect at all. When self-respect does come, the most important part of life, the habit-forming part is—at least according to recent Science—nearly over.

Now I know it is extremely difficult to take individuality into account. That is why managers of boys have neglected it. They have been too ignorant and too lazy. And in some spheres there is little need to individualise. Most children can be taught the alphabet of full breathing, of leisurely eating, of better positions, of correct walking and other movements, of drill for fencing, and so on, in classes. There is little need for individuality here till the boy, for instance, comes to fence. Then he

must fence in his own way, using the letters of the alphabet which he has mastered in the class. And even here there are certain general rules which he will do well to observe.

But the diet, as distinct from the way of eating, viz., leisurely eating, is a far harder matter. I have just read an excellent article on types of people and the diets they need. I do not agree with it, but there is much truth in the idea that the full-blooded person needs a different diet from the anæmic, the highly-strung from the slack, and so on. Managers have no training in classifying children—no training whatsoever, except an experience bought at the expense of hundreds of children. Then by degrees the managers begin to know; and by that time, perhaps, they find it too much trouble to change their views and ways!

The matter is all the harder since individuals differ at different periods of life. This applies to every sphere of life. There was a time when I thought Emerson's Essays nonsense; now I seem to realise the value of almost every sentence. I have an old book full of queries and marks of exclamation, as much as to say, "All this is wrong!" In my present book there are scarcely any queries. So with my study of the Lord's Prayer. I must have made over a hundred versions of it, each seeming to me right at the time, each seeming to me unsatisfactory now. My present version would probably have seemed to me unsatisfactory ten years ago.

Yet we must try to get at the individuality, and

to revere it. Our object must be to find out general tendencies: to develop the good, to turn the bad into harmless and useful channels. How can we find out these tendencies?

Games and athletics are the best index. As a leading French educational author, Baron Pierre de Coubertin, has said, it is in games that the boy expresses himself freely. Many find the same in gymnastic and athletic work. As the pupils behave here, so one can classify their characters. This child has such and such faults, such and such faculties. He seems destined for such and such a career. He must avoid such and such temptations for the present.

But perhaps even these spheres will not reveal the character. Then there is need of plenty of occupations in which the boy can express himself freely. Besides the regular Latin and Greek and Divinity and History and Mathematics, there must be a wider range, on the chance of the boy having some genius not yet discovered, some genius that will raise and evolve his hitherto latent self-respect. It may be in some unathletic hobbies (see Chapter XXVIII.) that his *penchant* will appear. We must go on experimenting till we find out the *forte* or *fortés*. We are not urging early specialisation. What we want to know is a thing—or several things—that the boy likes and can do well, not as an excuse for narrowness and conceit, but as a basis for inspiring self-respect and progress. The boy must have some thing that *he* is proud of doing well. Success must

attract and raise *him*, his individual mind. He must have a healthy pursuit for the sake of which it will be well worth his while to avoid mistakes.

There are a few boys who will improve themselves all round merely because others have said that they cannot! When Disraeli was jeered at, after his first speech had been a failure, so that people saw no future for him, he was stimulated to train his speaking powers. Probably praise would have had no such effect. He had to be dared to succeed. But such boys are exceptional. We need a more general plan.

Is there no way in which we can classify boys—are there no signs? It is probable that certain features, such as the shape of the head, would be of the very greatest value. While we need not believe in all that phrenologists tells us, at least we can consider the greater part of it until we have proofs to the contrary. An interesting case is that of Napoleon. The ordinary drawing of Napoleon would show him to be a man utterly different from what he was. A good phrenologist would call that Napoleon of the pictures another character. But—so a friend of mine has informed me—there is a mask of Napoleon from which a phrenologist could see his actual characteristics. That mask is probably correct, those drawings of Napoleon incorrect. By a study of the faces and heads of great men we could soon get some general principles which would help managers in dealing with boys. There is decidedly something in phrenology if it is not carried too far.

And the whole build and attitude and look of the boy should tell a great deal.

Much must be left to the managers under the present system, and there must be many unsolved problems. That great problem of whether it is better for the world that a man—say, a poet—should have lived now at the very highest, now at the very lowest, as many poets and musicians and artists have, or whether it is better that he should live at a uniform level, this is but only one example out of hundreds.

But some attention must be paid to individuality if we would teach boys sane self-control, if we would save them from the worst results of common temptations, and, indeed, if we would give them a future profession in which they shall be successful and happy and useful; and we must judge them as far as we can by their success or failure in their present occupations. It is horrible to think of all the oval natures which are daily distorted, losing their finest curves so that they may fit oblong holes. We see this on a small scale in school life. Boys with exquisite natures are forced to do dull and useless work against which their whole soul revolts, whereas by being allowed a little more independent and attractive self-expression they would very soon learn to respect themselves too much to resort to silly practices.

The *en masse* system still prevails with boys. With animals we act otherwise. In spite of all our knowledge of breeding, etc., and, indeed, through all our knowledge, we agree that the same system does not suit all animals, all horses, all thoroughbreds. How

can the same system possibly suit all boys? It may suit those who appear to be by nature hewers of wood and drawers of water; it is little likely to suit those who are born to be leaders of men. These are the boys that our uniform and orthodox system of "grind without reason" crushes and drives to mistakes, when a little liberty in safe directions would keep them sound, and develop and show their true genius and powers of helping the race and humanity.

"Implicit obedience to constituted authority" is good, so long as the constituted authority is ready to change its ways and commandments directly better ways and commandments have been pointed out to it. And one of the better ways is not to kill out originality, but to seek how far it may be allowed to express itself freely and satisfactorily.

CHAPTER XIII.

WHY WE SHOULD BE HOPEFUL.

A FEW authorities have no hope at all of the self-control of most boys. These are of all men most ignorant. The chapter on successes (Chapter VI.) has shown that many of the ways towards self-control, even when they are applied indiscriminately to boys on the *en masse* system, as they usually are, yet prove effective; and this although perhaps only two or three ways have been tried out of more than twenty. This gives us great hope.

Still greater hope is given by the fact that the causes of mistakes are so numerous, the temptations—even from an early age—so powerful. At first we feel inclined to despair. Then we know that we really should have hope: if with all these causes, so little realised by boys, the mistakes are (comparatively) so few, surely the mistakes will be still fewer when boys know of the many unobtrusive helps.

For corresponding to each cause of a mistake is at least one way of preventing or remedying the weakness. And it is especially encouraging to know that most of the effective helps are not only preventives, but are also such as tend to all-round self-control and fitness. Take, as examples, leisurely and thorough breathing, leisurely and thorough eating, and consider how clearly these are *general* preventive and remedial practices. They are also practices of which no one need be ashamed: no one who cultivates them sensibly need be called a prig.

So long as such simple helps are unknown, or at least untried, by the majority of boys, it is amazing to consider how few mistakes are made. It gives us almost unlimited confidence in the power and progress of the human mind.

Besides this, there is a growing open-mindedness, a growing freedom to act as well as speak. A shrewd old gentleman, who has always had young people visiting him, told me not long ago that, whereas in former years only one person out of ten dared to speak his mind, now he found nine people out of ten so daring. If a man wishes not to wear a hat, he can

go bare-headed to-day without much conspicuousness. The Press gives fair play to sane and to extreme ideas as never before in history.

Individuality is respected, not as much as it will be a hundred years hence, but more than it was ten years ago.

General principles of life are no longer hidden in philosophical or religious books appealing only to specialists. They are made clear in popular writings: they reach the masses. People are beginning to know not only *that* they do wrong, but *why* they do wrong, and *how* they can learn to do right. Much education is utterly valueless; but more and more of it every year is easy to apply to practical matters.

And the nature of mistakes is becoming clearer. At one time a person who made a mistake was considered thoroughly wicked. There was said to be no health in him. He was a miserable sinner. That point of view was utterly alien to the teaching of Jesus Christ. He taught that the kingdom of heaven is within. We are beginning to see that even a decided wrong may be a mixture of two rights, as we have pointed out in a previous chapter (Chapter II.).

There is especial hope for the Anglo-Saxon peoples so long as they continue to play and to maintain the spirit of play, if only they will be wise enough to improve their method and tactics without giving up their pluck and patience.

This spirit of "playing the game" may not be on the increase in sport; it certainly is on the increase elsewhere else in life, except in commerce. People

are beginning to play the game towards one another, towards posterity, towards themselves and the lives within them. Take diet, for example. A few years ago I offered a leading paper an article on diet. This article was refused. The editor told me he would lose a large public if he inserted it, because it was against custom. Afterwards he did insert the article, and has since published nearly every other article I have written on the subject. Instead of people regarding a change of diet as a fad, they regard it as almost a commonplace to-day, and the advantage of the change appears throughout their daily lives.

And even where the public still holds its stupid old views. I believe there are more people than ever who have what may be called moral courage. There may be fewer who would rush up to the cannon's mouth in the charge, there may be fewer who would die for their country; there are far more who would live for their country and live healthily for it: and that seems to be equally valuable for the nation. Many of those who died fearlessly in battle were cowards before a moral difficulty. If a certain course of action was not customary, then let it be right as right can be and they shrank from following it. I know many physically brave men who are morally the most abject poltroons. Now-a-days we are getting a new class—those who may not be so brave physically perhaps, which often means that they are not so rash nor so ignorant, but are very brave morally, daring to do what seems right in spite of custom. As this class increases, so our hope will increase too.

Other reasons why we should not despair are given in the following chapters. Indeed, the keynote of the book is the enormous power of the boy for good if only he be given certain helping—preventive and at the same time developing—conditions in early years. So I need not prolong this chapter. But I should like to introduce Part II., the Physical and External Helps to Self-Control and Self-Expression, by one fact of pre-eminent importance to every human being, and especially to those who, through ignorance, are inclined to despair and let things slide. It is a fact not only “comforting” but also—in an equally important sense of the Greek word translated “Comforter”—inspiring, inspiriting, urging us forward, encouraging our constant progress.

Muldoon, the famous American trainer of John Sullivan and other athletes, once said that his object was to break down and get rid of useless or harmful body-stuff, and to build up better in its place. He used many excellent helps, such as fresh air, early hours, vigorous exercise and sweating, bathing, water-drinking, and so on. And no one has yet given any satisfactory reason why we should not, by choosing and using well the best conditions, exercises, health-treatments, and thought-practices, build better cells than those which are perpetually dying within us. We know that news of success actually invigorates the whole body—we can prove it by many visible tests, such as the state of the blood. And within himself each of us has the faculty of recalling and reviving or imagining news of success. This is only

one branch of healthy thought. If anyone regularly practised the various branches—including thoughts of health, of kindness, and so on—and made this a habitual state of mind, and meanwhile took reasonable care to get rid of all undesirable stuff in his body, and put in its place fresh and clean and strengthening stuff (food, water, air, etc.), and so on, then there seems no scientific reason why it is ever too late to hope. I have known a family re-furnish its house room by room. At the end of a few years the house was entirely re-furnished. If only we have patience, and do not demand a new Aladdin's fairy palace as the result of a rub on a lamp and a single suggestion, we can repair our whole structure, and in seven years get new and better bones, and in fewer years new and better muscles and flesh, organs and cells, seeing that by our memories and imaginations and self-suggestions, without the ordinary physical and external helps, we can get newer and better blood and circulation hundreds of times every few hours.



PART II.

PHYSICAL AND EXTERNAL HELPS,

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CHAPTER XIV.

POWER OF THE BODY AND SURROUNDINGS OVER
THE MIND.

WE learn some things most clearly by viewing the extremes. In Part III. we shall give the other extreme, the power of the mind over the body. Probably some day we shall find bodily and mental influences are one. Scientists are coming nearer and nearer to this view from both sides. On the one hand those who call themselves mental healers are showing that the conscious mind can heal the body; on the other hand those who call themselves physical healers are showing that external and physical conditions can heal the mind as well as the body.

Let us take the conspicuous examples of things which used to be regarded as either wholly physical or wholly mental and now must be regarded as both physical and mental.

Professor Elmer Gates, of Washington, maintains that not only the blood but "all secretions and excretions" of the body—e.g., its digesting juices and its perspiration—are altered by the emotions of the person. Let the person be sad, angry, anxious, or happy, and so on, and with each new emotion will come a change—including a chemical change—throughout the body. Already we must have noticed how the emotion changes the expression—that is to say, acts upon the muscles which regulate the expres-

sion. But now we find that the mind by its emotions can alter the composition of the blood, and we all know how we can to some extent alter our emotions by will-power; we can make up our minds not to be sad, we can turn our attention elsewhere. The chemical and other changes made by the mind are either invigorating or depressing; they build and repair and tone up the body, or destroy it and pull it down and lower its vitality. That is an example of the power of the mind over the body.

On the other hand, Professor James, while not ignoring this and other powers of the mind, shows how the person who takes and holds the attitude and action and expression of cheerfulness or whatever the emotion may be (and, I should add, lets himself go to that expression) will influence his mind by means of his body. He will become cheerful in mind.

Each aspect, each influence, must be exaggerated for the sake of clearness. Perhaps we have never yet learnt anything except through some kind of exaggeration.

At the one extreme, then, take the clear influence of the mind upon the body, as when the woman imagined herself to be a girl still waiting for a man, and remained young in appearance though not in years. This case is thoroughly testified to by medical men. Between the two extremes, take the case where worry of mind will produce tension and fidgetiness of body; and tension and fidgetiness of body may produce worry of mind. At the other

extreme is the clear influence of the body and external conditions upon the mind. I live on a fleshless diet. One day I take soup with meat-stock in it, unawares; it is given me as a purely vegetable soup. I feel cramp in my arm. It is not through imagination, for I do not know that the meat-stock is present; in fact my hostess says that there is none. I afterwards find that there is some. Here an external influence affects the body. Personal experience is most forcible evidence, though it does not enable us to formulate a law. I have quoted some cases from my own life in "Muscle, Brain, and Diet." In addition to this one, here is another.

I stayed many weeks at a seaside place, and daily took strong tea three times. Then I gave up tea, altogether and suddenly, and there followed the most terrible depression. Directly after that, I travelled to a Nature-Cure Establishment in Germany, and went through the different treatments by water, air, light, etc., and soon felt perfectly well. In this case I decided on a certain course of action and certain conditions, then let myself be passive and permissive to them (see Chapter XV.), and the effect of the external conditions upon my body, and hence upon my mind, was extraordinarily powerful.

As another example, I remember in New York I was swindled out of what might have been worth many thousands of pounds. But it was not the slightest use to send out a number of hurtful thoughts against the "business" man. On the other hand, I did not feel in the least like "for-

giving" him. But in private I experimented with deep breathing and muscular relaxing, and there followed—with scarcely any mental effort—a sense of proportion and perspective and relief. Here my mind purposely chose a course of action, and then let the body and the mind become passive and permissive to it.

On the other hand, everyone can recall cases where the news of success has brought health of body; here the mind has influenced the body.

The chief principle of most modern holidays, if you look at them rightly, is this—that you choose favourable surroundings, exercises, etc., and then become passive to them. So it is even with diet, and, indeed, with most health-treatments. You choose a diet and you become passive to it; you let it act on you.

It seems always to be a case of mind and body as well. This way of choosing conditions and then giving yourself up to them, letting them act upon you, is decidedly good if it gives you a similar power through memory and imagination: that is to say, if it gives you the power to recall these conditions in your own mind. Suppose, for instance, you have gone to a restful place with healthy air and fine scenery, and it has removed your worry. Now that is good policy. Only, you ought to be able to go back in memory and imagination to that healthy place without having to go there actually. In a word, you ought to have brought the good conditions within yourself, to have stored them in your own

mind for future use. Most of us, however, fail to do this, and continue to rely on conditions outside ourselves.

A warning is necessary here about the immediate effects of changing bodily and external conditions. Cranks recommend this or that cure as if it were perfect. They do a vast amount of harm. One crank tells you to give up breakfast and you will be healthy for ever. Another tells you to give up alcohol and you will be healthy for ever. They say that these external and bodily conditions influence the body and the mind. But the good influence is not likely to be immediate. The first result of the change may be horribly depressing. The power of the body and surroundings over the mind must not be judged in a moment; we must give it a fair trial. The length of the trial varies. *But do not condemn the plan by its earliest effects.*

In the search for bodily health, physical fitness, you will have to experiment. Do it well, but do it sanely and with understanding. While you read this advice—which refers chiefly to physical and external conditions—from three great men, remember that in seeking health you are planting seeds which will not always come up and bear fruit as soon as mustard and cress does. Be prepared to stick to sensible means for a time. Give them a fair trial. For if they succeed you will be repaid abundantly; if they fail you will not have lost much.

The first quotation is from Emerson, the second from Professor Tyndall, the third from Professor Sir Michael Foster.

“Get health. No labour, pains, temperance, poverty, nor exercise that can gain it must be grudged, for sickness is a cannibal which eats up all the life and youth it can lay hold of.”

“Now let me utter one practical word: take care of your health. There have been men who, by wise attention to this point, might have risen to eminence—might have made great discoveries, written great poems, commanded armies, ruled States—but who, by unwise neglect of this point, have come to naught. Imagine Hercules as oarsman in a rotten boat, what can he do there but by every stroke expedite the ruin of his craft? Take care, then, of the timbers of your boat, and avoid all practices likely to introduce either wet or dry rot among them. And this is not to be done by desultory intermittent effort, but by the *formation of habits*. The will no doubt has sometimes to be put forth in strength in order to strangle or crush some special temptation, but the formation of right habits is essential to your permanent security. They diminish your chances of falling when assailed, augment your chances of recovery when overthrown.”

“If an adequate stream of pure blood, of blood made pure by efficient co-operation of organs of low degree, be necessary for the life of the muscle, in order that the working capital may be rapidly renewed and the harmful products rapidly washed away, equally true, perhaps even more true, is this of the brain.”

CHAPTER XV.

INDIRECT SELF-CONTROL.

I HAVE illustrated the principle of indirect self-control in the previous chapter. Let us now suppose that a boy feels uncomfortable and restless. He takes a cold bath, or sponges himself at the base of the spine, as I suggest in Chapter XXI.; then he takes vigorous exercise, perhaps with a punch-ball; and then possibly he starts his hobby, drawing or modelling, or whatever it may be. He feels thoroughly comfortable and self-controlled now; and he repeats this course of action whenever he is tempted again. What he does here is to use indirect self-control. Instead of battling and struggling directly with the undesirable sensation, he submits himself to certain conditions—the water, the exercise, etc. This general method applies to hundreds of difficulties. Some when they feel inclined to anger simply breathe rhythmically and leisurely. The temptation disappears. Others practise slightly differently, and raise their breathing, using especially the upper part of their chest, and keeping their diaphragm in and up. Others find it easier to relax their body; then their feeling of anger goes.

We must distinguish between this indirect self-control and the sheer "bull-dog" plan: "I won't lose my temper"; "I won't do so and so." This latter type of resistance is admirable in many ways. The person does not use tactics at all: he goes straight ahead.

But to many such a way would spell ruin: they are not yet trained to that "bull-dog" will-power.

And indeed Jesus Christ thoroughly understood this class when he said, "Lead us not into temptation," or "Bring us not into a severe struggle." There are two ways open. We can try to overcome the temptation as President Roosevelt seems to advise everybody to do in his famous words on the Strenuous Life: everything is to be a fight. Or, on the other hand, we can avoid the temptation, at least until we are strong enough to overcome it. We can adopt some tactics like the above. We are tempted to lose our temper; well, it may be better for some of us to use our obstinate will and keep our temper by sheer force of resolution. This may be impossible for others: it may be better for *them* to try some simple practice like rhythmical and leisurely breathing and relaxing, or perhaps (see Chapter XLI.) a simple self-suggestion, till they find that not to lose their temper becomes a habit.

The eventual aim is direct self-control. But the safest and best way to it may be indirect self-control, careful choice of good conditions, thorough submission to them, leading to the power to recall these conditions, to remember and imagine them at will afterwards. If there is anything outside ourselves that saves us, as, for instance, the presence of certain people, we may appropriate and secure it within ourselves by realising it with full attention and sensation at the time, and then recalling it with vivid memory and imagination afterwards.



FIG. 4. Face p. 103.

Let us make this unmistakable by a final instance. I have before me a splendid photograph of two natives of Central Africa. When I feel at all depressed I look at this photograph (see Fig. 4) if it is near me, and at once I smile or even laugh. There is something about the faces that affects me in that way. I then see things more in proportion. But my aim is to have these pictures in my mind by looking at them constantly and repeatedly, so that afterwards I shall be independent of the photograph itself, and when I feel depressed shall only have to recall these two faces — to visit my photograph gallery *within*.

CHAPTER XVI.

THINGS SAFER FOR BOYS TO AVOID.

IT would be a nuisance if we always had to refer to some book in order to know whether this or that was to be avoided. Our desire should be to establish or else re-establish instincts. If a boy's instincts still exist unspoiled, all is right, unless the boy is led to condemn others. In that case the instincts are not altogether right. But if the natural and normal instincts have been crushed or poisoned, then for the boy to avoid nothing, and to take all that is put before him, may mean death, or at least physical decay.

Our best plan probably is first to secure good

conditions, such as we have outlined: to let these conditions work in us good memories and imaginations and, generally, a good mind, which will now safely lead us to greater independence of conditions outside ourselves, greater dependence on conditions inside ourselves, especially good habits. Thus Mr. Horace Fletcher claims that, by thorough mastication of all his food and drink and (apparently) no other physical practice, he has regained correct instincts for choosing his food and drink. Others claim similar freedom from care, thanks to better breathing, better thought, and so on.

For our aim should not be perpetual slavery to a narrow set of conditions. Too many regard that as the ideal. Perhaps they take no meat: then they boast they are perfect, just because their temptation is gone! Or they take no alcohol and give themselves the same testimonial. But that is not freedom. It may be better to avoid the meat and alcohol and other things at the start, but the goal must be independence and safety even among unfavourable conditions. Personally, I am a very long way from the goal. I find it safer—if not absolutely necessary—to avoid certain things, at any rate for the present.

Let us grant a strong objection to this plan of avoidance. Many mothers have asked me about the diet of their children. Shall they give their children meat, and tea, and so on. I always refuse to decide, for I do not know what would happen when the child was forced to take meat for the first time. There is a chance that, if meat-eating were wrong for the

child, its previous life would have given it a strong bias to avoid meat—an instinct either not to eat it or else to be physically sick when it had eaten; somewhat as Mr. Fletcher claims that, when people have learnt thorough mastication, they can hardly swallow without thorough mastication. But I am not sure that this disgust would come in every case. Possibly the effects of the first and continued eating of meat would prove disastrous physically and mentally.

Then, again, I must repeat that avoidance of this or that is by no means the same as absolute control. It is only at the best a means to easier self-control, *a way of bridging over a dangerous chasm*. It must never be made an excuse for swagger. The mere fact that I am healthier without meat does not in any way make me superior to the person who can take meat without bad results. The mere fact that others are healthier without alcohol does not put them on a pinnacle above alcohol-drinkers. They must realise their own weaknesses.

What should the boy avoid? Should he avoid all things that might possibly hurt him, or only a few of them? Mrs. Leigh Hunt Wallace, in "The Herald of Health," gives a very large list of things to be avoided; and there are others who are still stricter. They would add peas and beans and lentils to this list. They would exclude coffee even when freshly made. I have already quoted part of Mrs. Wallace's forbidden list, in my little book on "Good Digestion":—

FROM MRS. WALLACE'S
RULES FOR THE MAINTENANCE OF HEALTH.

“As followed by Members of the Physical Regeneration Society.

“*Dare to be wise.*

“*Abstain* from fish, flesh, fowl, and dishes prepared from them; alcohol, tobacco, and all intoxicants; mineral water; fermented foods; mineral salt, and salted foods; from preserved foods unless sterilised by cooking only; baking powders, vinegars, and pickles; sour milk and unripe or decomposing fruits; uncooked dry fruits (except absolutely fresh and sound), or wormy fruits, and most manufactured foods—unless it is known that they are unadulterated and innocuously prepared; from artificially isolated food-elements, and from artificial compounds; tea drawn for longer than three minutes, black or boiled coffee, or coffee made from coffee-beans that are not *under* or *pale*-roasted, or chicory used as an adulterant; unboiled milk or unboiled water. Do not eat fruit-skins unless they are washed or scalded, as worms' eggs are frequently lodged on them, neither allow fruit-peelings or fly-blown banana-skins to remain on the plate you are eating off, as microscopic maggots and maggots' eggs are likely to adhere to your bread and butter, or other food.

“*Abstain* from drugs of every description, whether in the form of sleeping or other draughts; pills, castor-oil, cod-liver oil, pick-me-ups, tonics, jujubes, lozenges, etc., or for outward applications, as lard, ointments, vaseline, acetic acid, blisters, powders, hypodermic or medicinal injections; hair-dyes, lotions, etc.; or, as inhalations—smelling salts, iodine, sulphur, or other corrosive vapours; or pastilles, or medicated waters for bathing, etc.

“*Never eat when over-fatigued*, but rest till actual exhaustion is relieved and a sense of hunger is expressed.

“*Eat slowly and chew well*, reducing all food to a liquid. . . .

“*Observe regularity* in eating, drinking, and sleeping.

“*Keep all food covered* from air-germs and dust, moths and other insects, also from being fly-blown, or contaminated by vermin: never buy food that has been exposed for sale.

“*Eat* the foods that are in season. . . .

“*Clothe* in undyed all-wool, all over porous material, whether for underclothings or linings; do not wear garters, waist-bands, or corsets; do not wear starched clothing; have waistcoat linings of wool. . . .

“ *Systematically exercise* every muscle of the body daily; walk several miles daily. . . .

“ *Live in the open sunny air* as much as possible.

“ *Avoid* the lung-poison air of crowds in confined spaces.

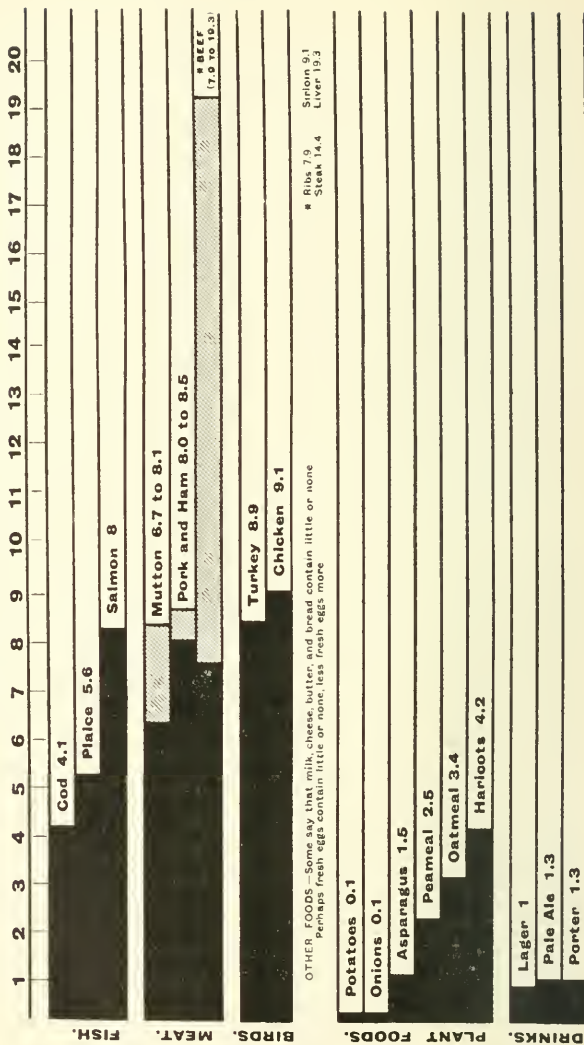
“ Employ yourself from six to eight hours daily in some useful and non-injurious occupation.”

My own list is not nearly so wide. First and foremost I exclude flesh-foods, at any rate from my own diet, since I find that to take flesh-foods means too much direct self-control; thus in face of huge odds I cannot keep my temper easily. When I have meat or meat-extracts, I cannot keep my energy or endurance. Among flesh-foods I include flesh-extracts as well as fish and fowl. For many I recognise degrees, butcher's meat and shell-fish perhaps being the worst, bone-fish and poultry being least objectionable. Others, however, find beans and peas as bad as or worse than meat; but these seem comparatively few.

Some theories as to why these “Purin-containing” foods (see Fig. 5) may be bad for some people, have been suggested in “Muscle, Brain, and Diet.” See further the first Appendix, on Blood-pressure. A writer in the “Lancet” has written most strikingly on the effects of meats. His words are quoted in that Appendix.

Then there are the irritants, including most hot sauces, except for the very slightest *soupeon*; and peppers, mustard, and vinegar. A qualified medical man of wide experience has kindly written me his opinion about these and other articles. I quote his opinion, which hardly, I think, takes into account the

Rough Estimates of Purins (grains in a lb.), chiefly from Dr. Walker Hall.



Dry Cocoa ? 69. Dry Coffee ? 70. Dry Ceylon Tea ? 175.—Dr HAIG'S estimate.

FIG. 5.

quick effect on the digestive juices, partly through the feelings of well-being:—

“You ask me the effect of curries, hot sauces, ginger, etc.? They are practically those of the contained irritant; and the type of this class is capsicum. This is really an internal rubefacient, and it irritates all the surfaces with which it comes in contact. Externally it produces redness, and has been known to cause vesication. Internally it increases the flow of a very watery and ineffective saliva, as also of a like kind of gastric juice. It also stimulates the bowels and the bladder, and increases the functional activity of the genital organs. In the long run it sets up catarrh of all the mucous membranes; tolerance is established, and actual torpor of the stomach and bowel may ensue. In other words, the same result of all stimulants—Stimulation—Narcosis—Paralysis. No wonder it causes “liver” in India!”

Then there are the drinks, particularly alcohol, but, for some, tea, coffee, and even cocoa, as well.

There is no space for explanations here. I have offered some in the “Physical Educator,” and others in “Avenues to Health.” Thus it seems generally agreed that *much* alcohol in *most* cases shrivels the oxygen-carrying red corpuscles of the blood, prevents the body from getting rid of so much of its waste-products, etc., disturbs the action of the heart and lungs, tends to disease of the stomach, liver, and (see Fig. 6) kidneys, may spoil the “wind,” the “eye,” and the nerve, and weaken the general and

special self-control, producing, in extreme cases, a (not always) mild form of madness, or of paralysis. Even a little alcohol in some cases may have these and additional effects, only on a smaller scale.

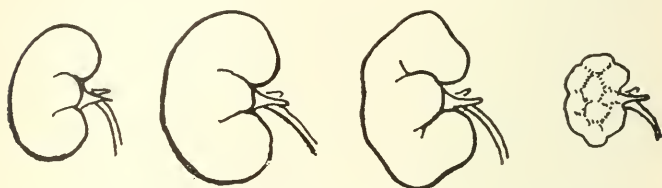


FIG. 6.—Supposed effects on the kidneys (first diagram)—inflammation, swelling, and shrinking—of habitual alcohol-drinkers. See, further, Cassell's "Physical Educator."

Certain of these effects are often assigned to tea and coffee also, and to tobacco. Tobacco has invariably made me feel sick. Slavery to all these and many other luxuries is a vast expense to the individual and to the nation.

To this list individuals should add their own items. In my case I should add ordinary sugar and ordinary oatmeal—for instance, in porridge. Others are apparently unaffected by these items, but are upset by pastry. Each has his own little thing or things that he will find it safer to avoid, at any rate at first. Such a statement as the following, by Dr. Henry Rusby, applies to my own experiences of ordinary sugar. But be careful not to assume that it applies to the best sugars in the case of every individual. That would be absurd.

“The relative portions of sugar and acid are determined chiefly by individual taste, but it is well to remember that a sparing use of sugar is prudent. It not only promotes the drink habit, but tends towards indigestion by undergoing lactic fermentation in the stomach, resulting in heartburn, followed by flatulence, and frequently favouring a rheumatic tendency. It moreover disguises acidity and thus encourages the freer use of the acid, which is itself distinctly injurious to the stomach functions.”

In the same way most oatmeal has produced very undesirable effects in other cases besides my own, as many private letters testify. The point is worth noting, in case it is true in other cases, unsuspected hitherto. But it is not a general fact: it is individual experience.

Besides foods and drinks, many other things are safer for boys to avoid. A glance through the chapter-headings will suggest them. Here are a few examples, which I precede with a quotation from Professors Proust and Ballet's excellent work on Neurasthenia. “The patient,” they say, “must of course avoid company and contacts that are liable to give rise to impure thoughts. . . . Riding, excessive food, rich dishes, spirits and coffee in excessive quantities, staying too long in bed, must all be forbidden him; and constipation must be carefully treated.”

The following list does not give reasons, which I shall reserve for a later book, written especially for men. Some of the reasons are too obvious to be cited.

First there is uncleanness, including deficient excretion through the bowels; an excessive use of warm water (especially just before bed-time), unless it is followed by cold water applications; wrong ways of breathing, particularly too much of the lowest

or abdominal breathing; want of repose, and the habit of tension. Some tension-exercises are undesirable for boys: not only do they encourage wrong positions of the body, but they put a strain upon it either generally or locally. Fig. 7 gives one example; Fig. 8 another. Dull exercises, excessive exercise—both these are bad; so is deficient



FIG. 8.—This sort of grip-work is good occasionally; it is better if one hand be relaxed and free from the dumb-bell. As the sole form of exercise, it is not good. Constant stress is bad for everyone.

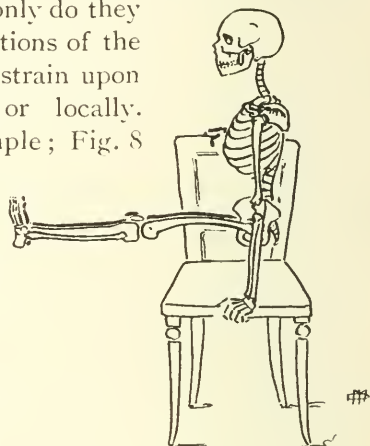


FIG. 7.—An Exercise recommended indiscriminately to boys by a so-called Physical Culture Magazine. It needs a great deal of leading-up work (*e.g.*, raising one leg slightly). Otherwise it is a horrible strain.

exercise, which often leads boys to take no pride in their bodies. The want of a word of warning, and the lack of a few remedial exercises, such as are offered in Chapters XX. and XXIV., would account for many of the bad positions, of which Figs. 9 and 10 are two types.

Want of appropriate games and athletics and hobbies is another fault. So is the wrong way of



FIG. 9.—A wrong (habitual) position for sitting: the spine abnormally curved (rounded and twisted laterally).



FIG. 11.—A good way of finishing a jump: it will not shock the spine, as it would if you alighted on the heels, with your legs stiff. But do not grip the hands, as here.

doing them, as when jump badly and jar coming down in an that of Fig. 11. Such to account for the as bad as or worse cise, if only from the of self-control. Prolonged strain-work in for many boys as fatal healthy exercise would is warm clothing, es-clothing for the body

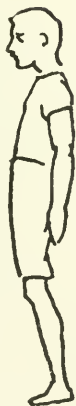


FIG. 10.—A wrong (habitual) position for standing; the trunk tilted back from the hips.

a boy is allowed to his spine, instead of attitude nearer to wrong ways may help over-fatigue, which is than deficient exer-point of view of loss longed runs, pro-gymnasia, etc., are as the absence of all have been. Then there pecially hot and heavy at night.

Self-disrespect, as opposed to a faith in the power of self-control within the self—that is to be avoided at all costs. The boy should not disbelieve in his own power, or in the purity of his body and all its members when properly regarded and properly treated.

Too much intellectual as well as physical work should be avoided. If cruel discipline is thought necessary, making the boy do everything as a stern duty rather than in the play-spirit (as we have outlined it in Chapter XXXIX.), there is a serious error somewhere.

Then, again, the boy should avoid wrong imaginations; in the first place the wrong sights (from illustrations in books, etc.), and sounds, and on the other hand the memories of these. Too much privacy may therefore be bad, though some privacy is essential for prayer and self-suggestion.

Whether in privacy or in publicity, let a boy discriminate between his thoughts—his memories and imaginations and decisions and permissions—so as to reject the bad at once, and to seek and hold the good. Let him know that he *can* and *must* reject *every* vile thought, somehow or other, if only because every thought counts something. Let him say to himself when a vile thought (perhaps of spiteful revenge) tries to monopolise his mind, “I have the power to let go or kick out that thought, and I will. Instead of it I’ll get a good thought, and come back to it again and again.” Let a boy avoid what was a conspicuous fault of mine till a few years ago,

namely, negligence and sloppiness in matters that I thought trivial. They were not unimportant habits that I allowed to grow. No habits are or ever can be. No thought is unimportant.

But the faults most easy to avoid are the physical. And among them the most obvious is fast eating. If the boy is compelled to eat certain foods, in spite of the harm they do him, in spite of the over-heating and over-stimulating effects, then at least let him avoid eating them as fast as he does.

I speak from experience about these external and physical things, because I never guessed that they affected my mind with regard to its power of work, its temper, and indeed in every other way. I had suspected that alcohol was bad for me; never for a moment had I suspected that flesh-foods were bad for me. Yet undoubtedly they were. Not only must they have been one of the causes of constipation, but in general they must have been a cause of bad memory, restlessness, and many other undesirable items, both physical and mental; because, when I gave them up and altered no other condition of my life for the better, and in fact worked harder and had less healthy conditions than before, practically all the unpleasantness disappeared, only to appear again on the rare occasions when I took flesh-foods or extracts by mistake.

Then, again, though I suffered from constipation, which is a mischief that should be prevented or remedied at all costs, even if some simple "salt" has to be used, I did not suspect what the causes of con-

stipation were. All the main causes of constipation should be avoided in the case of boys; they will be dealt with later (in Chapter XXI.).

It is not necessary to remove every one of these conditions altogether from all boys alike. Some boys apparently are unharmed by many of the above conditions. Others need great care in moderating amounts: a little they can stand—by much they are crushed. If there were candid confidence between boys and their managers, it would be easy to classify the weak, the medium, and the strong. Failing this, let there be moderation for all. As Emerson says:

“No gifts can raise intemperance. . . . He that despiseth small things shall perish little by little. . . . Let him learn that everything in nature, even motes and feathers, goes by law and not by luck, and that what he sows he reaps. . . . Let him practise the minor virtues.” Let the boy practise moderation, or—if he is still not strong-willed enough—abstinence till he is.

For, whatever may be maintained about the cowardice or crankiness of avoiding temptations, at least it must be allowed that most of these things which it may be safer for most boys to avoid are not *necessary* to the human body, and yet may come to be felt as necessary by the constant user, so that now he is to his habit and desire almost as a slave is to an arbitrary despot. Dr. Ennis Richmond put it well, when he said:—

“Both smoking and drinking are acquired habits; both are indulged in by boys for the same reasons;

in each the danger lies in the chance of the power it may get while the tastes are yet unformed, in the certainty that the tastes must grow with the lad's growth."

I do not wish to forget that a struggle against the desire and habit later on may lead to a splendid and creditable victory. I almost agree with a Hindu writer on the grandeur of restraint, when he says:—

"To restrain is a manifestation of more power than all outgoing action. A carriage with four horses may rush down a hill without restraint; or, the coachman may restrain the horses. Which is the greater manifestation of power, to let them go or to restrain them? . . . Restraint will produce a gigantic will, that character which makes a world move. Foolish men do not know the secret; they want to rule mankind. Man does not know that he can rule the whole world if he waits. Let him wait a few years, restrain that foolish idea of governing, and when that idea is wholly gone, that man will be a power in the world. But we are such fools."

What I do question is whether the *average* boy is well enough trained not to fall in the struggle and so lose his precious self-respect through persistent failures. It is one thing to give him a stiff up-hill fight now and then. It is another thing to hamper and handicap him heavily and incessantly, so that his whole moral life is a regular series of losing games.

Nor need we fear that the boy "will have nothing left" if we take away some of the most objectionable

articles of food. Anticipating what I shall say in the next chapter, I may mention here that a diet *including* good wholemeal bread and butter, fresh cheddar cheese, milled or leisurely eaten nuts, and a few well-cooked vegetables and some fruit, should, according to Science, give the boy all that he needs for building his body, repairing loss, supplying fat and heat and energy, giving work to the organs, and last but not least, excreting waste.

CHAPTER XVII.

BETTER FOOD, FEEDING, AND ABSTINENCE FOR BOYS.

IN these days of slovenly hurry, it is extremely hard to get readers to realise fairly what one is trying to express; and the least ineffectual plan is repetition. Slipshod critics see the words 'cheese' and 'nuts' among the various foods mentioned, and at once rush into the careless lie that I command everyone henceforth to live entirely on cheese and nuts, or to become a "vegetarian." After which they generally add some correct remark about potatoes and cabbages being poor food by themselves, and about man's constitution—that man was not intended to live on grass, like a cow: certainly man is not by nature herbivorous. But these critics are less correct when they say that man's constitution proves him to be by nature either an eater of all or



FIG. 12.—The Teeth of a Dog.
Notice how the "eye-teeth" (canines) are separated from,
and project far beyond, their neighbours.

(Photograph by Mason & Basébe, Cambridge.)

any foods (like a pig), or an eater of flesh-foods especially (like a tiger). Man is not formed like an omnivorous pig, nor like a carnivorous tiger, nor even like a dog, which can live and thrive on cereals as well as on flesh-foods—my own dogs are very fond of cheese and nuts. This is not a text-book of human anatomy and physiology; but I must at least make it quite clear that, as distinct from flesh-eaters or carnivora, man sweats, has teeth with comparatively level heads and without large gaps (contrast this dog's eye-teeth, in Fig. 12), has a longer food-canal in proportion to his body's length (if he puts himself on all fours, or if the tiger is stretched out), and a corrugated colon (as if to retain food, and get the full virtue slowly out of it, and not, as the smooth colon does, pass out the quickly-poisonous flesh-foods very rapidly after absorbing the nutrient value very rapidly also). In fact, man is more like an ape, whose usual diet consists of fruits, cereals or grains, and nuts.

I must point out here how utterly futile it is to rely on arguments from animals. They tend to justify a diet like my own, but they only tend—they are not conclusive. For most people to-day (*a*) live sedentary lives in cities, and (*b*) eat many cooked foods; whereas animals naturally (*a*) live active lives in the country, and (*b*) eat only uncooked foods. Cooking alters the effects of food considerably, helping us to digest starch, for example, but coagulating the Proteid of meat. Besides, as a third point, most animals can be trained to live on most diets—car-

nivora (tigers) on cereals and milk, herbivora (sheep and cows) on fish : and so on.

The question is not what this or that animal takes in a state of nature, nor what it *can* take : the question is not what some men take or can take without death or even without noticeable disadvantage. The question is this : *On what foods is the average boy or man likely to thrive physically and athletically and aesthetically, intellectually, morally, socially, economically ?*

Neither is it a question simply of food-analysis. Science claims to have found out all the elements necessary for building the body, repairing its losses, giving it fuel, excreting its waste. It is generally agreed that all these elements are to be found in fleshless foods, both as animal-foods like milk, and plant-foods like wheat—for the word “vegetable-foods” is disastrously misleading. Science can guide us : Science has guided me and saved me from much trouble. But alone it cannot dictate laws.

The only real solution seems a fair personal experiment. It is not enough merely to experiment in a haphazard way, “giving up meat and eating the rest,” which “rest” may give discomfort without nourishment. One must take nourishment, especially body-building Proteid, in place of meat. One must be reasonably careful at the start. One must not judge by immediate results (which many people find unsatisfactory). One must note all-round results after a fair trial. One must adapt ways to circumstances.

This *contrast* between the effects of at least two diets is the only rational evidence. Otherwise it is always open to the flesh-eater to say that the fleshless eater would thrive better on flesh, and to the fleshless eater to say that the flesh-eater would thrive better on—what? The diet still lacks a good name to describe it.

So many people think loosely, and say that we must live either on a meat-diet (rather, a diet including meat), or else on vegetables. What egregious dishonesty! Here is a list of meat-less foods (or, better still, fleshless foods, as "flesh" will include not only meat but also fish and fowl).

(1.) Animal but fleshless food (eggs; milk and its products, such as milk-proteid and cheese and butter).

(2.) Pulse-foods (peas, haricot-beans, lentils, peanuts).

(3.) Cereals or grain-foods (including bread, macaroni, porridge, etc.).

(4.) Nuts.

(5.) Green vegetables and salads.

(6.) Roots and tubers (such as potatoes).

(7.) Fruits, fresh and dried.

It is not a choice between roast beef on the one hand, and potatoes and cabbages (drained of their precious juices, by an ignorant cook) on the other. We have no such dilemma. The mistake is mainly due to the awful word "vegetarian," which suggests vegetables, not fleshless-animal foods like cheese, nor cereals, nor nuts, nor even fruits. When

I go out to meals, my hostess usually provides extra potatoes and cabbages for me, as if these pappy pulps were my staple. Why? Because she persists in calling me a "vegetarian"!

Now I myself know of about twenty varieties of fleshless dietaries. My own favourite recipes have been served to over a hundred well-known guests now, and all but five have been pleased and satisfied: most have been quite delighted. And I get many letters every week to say that—though there *are* failures—usually the fleshless diet, properly chosen, agrees better than the mixed diet. These people speak with authority. They speak from contrast. But it is not a contrast between beef and vegetables. It is a contrast between mixed foods and nourishing fleshless foods, not relying on well-cooked vegetables, but including them as a basis. In one large manufacturing town alone there are, I believe, at least 4,000 people—so a local doctor tells me—preferring the effects of my diet to the effects of the mixed diet.

Will it be *possible* for a critic to tell me now that I live on vegetables? I trust not. But if any one should begin to theorise against my diet as I offer it—namely, as a diet worth trying, a diet to be judged by its all-round results after sensible experiment—kindly ask him if he has made such an experiment, and, if not, how he can possibly prophesy failure?

Here is my own personal experience, put forward not as a proof that my diet must suit all (it certainly does not suit all), but as a proof that it does suit me better than the orthodox diet and may suit many

others. I have been told more than once that it had suited some 30,000 in England already, as early as 1903; but I cannot check the figures.

Over eight years ago I suffered from depression, cramp (which lost me three tennis matches), craving for stimulants, constipation, quite frequent illnesses, and—so more than one doctor told me—Bright's disease. I had plenty of exercise and plenty of food. Then I changed, and gave up all flesh-foods (including fish and fowl), and even eggs; almost at once the above diseases and dis-eases disappeared. To cite two details (for others see a special chapter in "Muscle, Brain, and Diet"), I have been almost free from colds and coughs and corns, and my memory has improved more than I imagined to be possible. The book which I wrote appealed to a large public, because no universal law was laid down. My way was offered as just worth a fair trial. Its theory seemed sound; its results in my case were wonderful; its results in other cases have since proved at least satisfactory. But any verdict before personal experimentation is unscientific.

I do not pose as an ascetic; I *prefer* my present diet for every reason, including its tastes (see "Some of My Recipes"). I do not pose as a scientist. I simply try to be an open-minded searcher after feasible truth. I want to get people to *think*, to *reason*, and then to act according to the decisions of reason. I want to remove the careless and sloppy generalities of those serious-looking parrots of platitudes who are about as accurate as proverbs; and

often, by the way, like proverbs, can be arranged in contradictory pairs. A good example is given below.

Neither do I claim originality. I prefer to quote my authorities whenever I can, unless my remarks are too obvious to need any special authorities.

Mixed-food eaters, "vegetarians," and "fruitarians" alike admit that Dr. Robert Hutchison, of the London Hospital, who agrees in the main with Professor Atwater, of the American Government Department of Agriculture, writes as fairly and impartially as anyone. He knows that a fleshless diet would be cheaper. Here is his contrast: the fleshless meal would be, to most palates, very unappetising. A "Calorie" is a unit of "energy."

(UNATTRACTIVE) LUNCH OF

SKIM MILK AND BREAD.

Cost 1½d. + ½d. = 2d.

RESTAURANT LUNCH.

Cost 8d.

Net Value in
"Calories."

1 pint Skim Milk.....	755	75.....	8 oz. Soup.
10 oz. Bread.....	170	275.....	2 oz. Bread.
		100.....	2 oz. Potatoes.
		15.....	1 oz. Turnips.
		300.....	4 oz. Bread.
		100.....	½ oz. Butter.
		20.....	1 oz. Milk.
		55.....	½ oz. Sugar.

925	940
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Now most readers will consider Dr. Hutchison's opinions all the more readily when they know that on the whole he is in favour of a mixed diet—a diet containing flesh-foods. But he is open-minded on the subject, and his clearest and strongest views

favour my own diet just as much as they favour a mixed diet. Let us see what would be the first and foremost principle that he would impress upon children and managers of children, whichever diet they were adopting.

He would insist that the boy should have enough body-building material (or Proteid) daily; and the right proportions of the other elements (fats, starches, "salts," etc.); but Proteid at any rate. Here are some of his words (from his "Food and Dietetics," which is now one of the standard authorities on Food-values all over the world).

"A lack of Proteid in the food seeming to be more injurious than a shortcoming in respect of carbohydrate or fat. . . . An insufficient supply of Proteid leads to imperfect tissue-repair, more especially, perhaps, of the muscles and blood; it causes the body to become unduly watery, whence the pallor and puffiness of the underfed. . . . It must not be concluded that merely because a man is fat he cannot at the same time be underfed. . . .

"The bad effects of underfeeding fall most heavily upon the young, for the greater the demand on the body for food, the more severely is any deficiency felt. The recognition of this fact is as old as Hippocrates, who devoted a special aphorism to the statement of it. 'Old men,' it runs, 'bear want of food best; they next that are adults; youths bear it least, most especially children, and of them the most active are the least capable of enduring it.'

"The remote results of underfeeding are not less injurious than its more immediate effects. Amongst such results, impairment of digestive power is very conspicuous. . . . The more their nutrition fails through not eating, the less they are able to digest. . . .

"Another of these remote dangers is the influence, of imperfect feeding, on the mind. I refer not merely to a lowering of mental power, but to that feeling of dissatisfaction, discomfort, and depression, culminating sometimes in madness and hallucinations. . . . 'A hungry man is an angry man.' Famine is naturally the mother of crimes and vices."

The first care of the caterer, then, will be to secure enough Proteid, and not to neglect the other elements in their proper proportions. As so few people know what Proteid is, and not a few think themselves rather "sensible" or "funny" to scoff at the idea of body-building, it is necessary to re-inforce Dr. Hutchison's opinion by the opinions of others. I quote these from "Good Digestion" (George Routledge & Sons):

"Why is it that we need Proteid? Because Proteid, with its natural 'Salts,' helps to form *the skin, the muscles, the nerves, the tendons, the cartilages, the bones, the blood, the cells, the digestive juices, the fat, and some of the energy; and to repair waste.* Knowing this, we see at once why it is that many 'Vegetarians' naturally fail if they neglect Proteid.

"It is generally agreed that Proteid or Albumen should be our first consideration. Professor Sir Michael Foster says of Proteid that we might manage to live on it alone, with the help of a few 'Salts.' The pre-eminent importance of Proteid is recognised by a long list of authorities, including the following: Atwater, F. G. Benedict, A. Broadbent, Brown-Sequard, Bunge, Carpenter, Church, A. Davies, de Chaumont, Demuth, Michaël Foster, Forster, Gamgee, Gautier, Haig, Haughton, Hirschfeld, Hutchison, Klein, Landois, Letheby, Lippe, Marcuse, Micko, Moleshott, Müller, Munk, Parkes, Pavy, Pawlow, Payen, Pettenkofer, Playfair, Poda, Prausnitz, Ranke, Rubner, F. Schmidt, E. Smith, Sterling, Virchow, Voit, Wicke, and Ziemssen."

This—the pre-eminence of Proteid among food-elements—being almost taken for granted to-day, it is amazing to find how few people know, not how much a food costs, but how much Proteid it contains. Ask the cook, or the caterer for the household or school, the amount of that essential in a cup of beef-tea, a cup of cocoa, a plateful of tapioca, refer her to any standard book, and she will still persist that they are highly nourishing! As a matter of fact, they scarcely build the body at all. What, then, is rich in Proteid?

The Table (Fig. 13) will give a rough and ready idea of certain commonly used sources of Proteid.

Of the price of Proteids both our classes and masses are supremely ignorant. Dr. Robert Hutchison says that 1 lb. of Proteid costs 7d. from dried peas, $7\frac{1}{2}$ d. from oatmeal, 1s. 6d. from bread, 2s. 2d. from milk, 2s. 8d. from beef. Mr. W. S. Sheppard has calculated that an ounce of Proteid—which might be enough of this element at an ordinary meal of an average boy—would cost $\frac{1}{2}$ d. from pulses (peas, haricot-beans, lentils), $\frac{7}{13}$ d. from skim-milk, $\frac{4}{3}$ d. from oatmeal, $\frac{9}{10}$ d. from whole wheatmeal, $1\frac{3}{10}$ d. from white bread, fine wheat flour, and potatoes, $1\frac{2}{3}$ d. from rice, $2\frac{1}{3}$ d. from dry haddock, and so on.

The next question is, how much of this Proteid does a boy need daily? If a boy is in good spirits, he digests and uses more of what he eats—much depends on that; much also on the season of the year, his build and weight, his age (for the growing body needs extra Proteid for increase as well as repair).

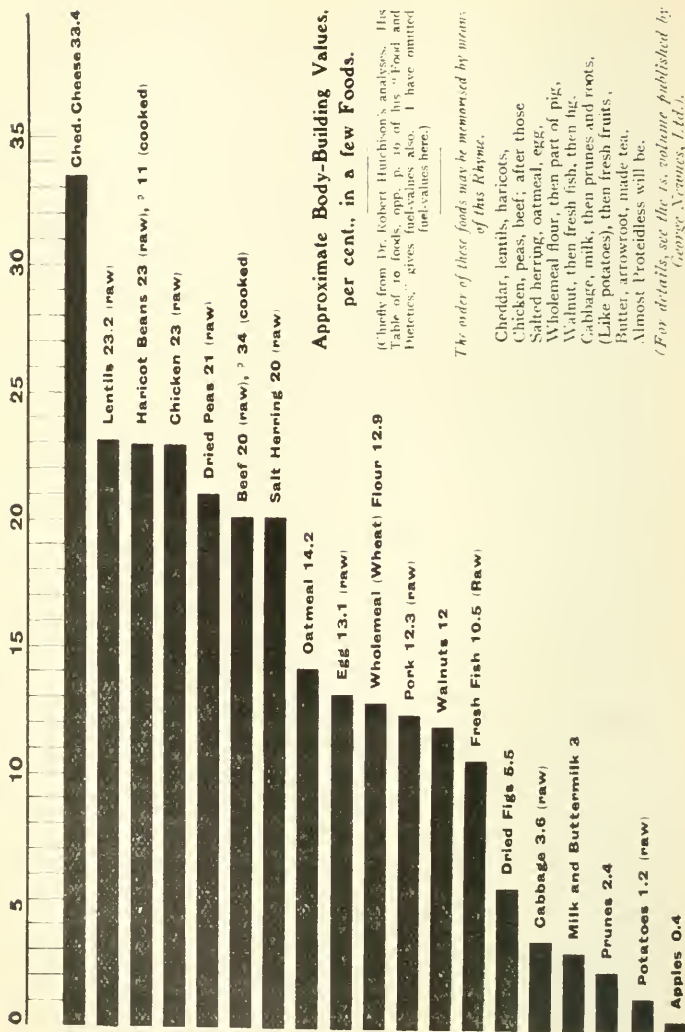


FIG. 13

Approximate Body-Building Values, per cent., in a few Foods.

(Chiefly from Dr. Robert Hutchison's analyses. His Table of 10 foods, opp. p. 16 of his "Food and Dietetics," gives fuel-values also. I have omitted fuel-values here.)

The order of these foods may be memorized by means of this Rhyme.

Cheddar, lentils, haricots,
Chicken, peas, beef; after those
Salted herring, oatmeal, egg,
Wholemeal flour, then part of pig,
Walnut, then fresh fish, then fig,
Cabbage, milk, then prunes and roots,
(Like potatoes), then fresh fruits,
Butter, arrowroot, made tea,
Almost Proteidless will be.

(For details, see the 18. volume published by George Newman, Ltd.)

his pace of eating (a leisurely eater may need only half the amount of a fast eater), and "individuality." We want to know not how much he can put in, but what and how much he will assimilate. The matter is still undecided. Recent experiments in America and elsewhere seem to show (as Cornaro and others maintained) that a man thrives on rather more than half the "orthodox" amount of food. But, as a rough and ready guide for the time being, here is Dr. A. M. Davies' Table of ounces of Proteid that a man is supposed to need daily.

	At rest.	At ordinary work.	At hard work.
Proteid . . .	2.5	4.5	6.5
Fat	1.0	3.0	5.0
Carbohydrates	12.0	14.0	16.0
Salts . . .	0.5	1.0	1.5

Taking *the food of a man engaged in moderately active work*, who is supposed to need $4\frac{1}{2}$ oz. of Proteid daily, Professor Atwater, of the United States Department of Agriculture, considers that an average boy of 12 would need over 3 oz., and a boy of 13 to 14 over $3\frac{1}{2}$ oz. He says that:—

A child 2 years old needs .3 of the man's food.

A .. 2-5 " .4 " " "

A .. 6-9 " .5 " " "

A girl 10-12 } need .6 " " "

A boy 10-11 }

A girl 13-14 }

A boy 12 } need .7 " " "

A woman at light work } need .7 " " "

A girl 15-16 years old	} need .8 of the man's food.
A boy 13-14	
A woman at moderately active work	

If a boy of 13-14 needs nearly $3\frac{1}{2}$ ounces of Proteid, perhaps over 1 ounce at each of his meals, how can he get it? As Broadbent says, "physiologists and medical men are generally agreed that flesh-food is not good for young children; but, if it is withheld, its place should be taken by something else"; and he suggests "milk, cheese, nuts, or pulses." But much depends on how these foods are going to be eaten. He is quite right in saying that "it is a great mistake to feed little ones who are constantly hungry, with soups and sloppy foods flavoured with meat, as it merely fills them, without supplying nourishment. Physiologists inform us that the metabolism [change within the body] of growing children is $2\frac{1}{2}$ to $6\frac{3}{10}$ greater than in adults whose structure is fully formed." He quotes Dr. Winters, the Cornell University specialist for Children's Diseases. This authority says that "the constituents of growth are Proteid and mineral 'Salts.' Phosphate of potash is the predominating 'Salt' in muscle. . . . Rapid changes in growing structures, with correspondingly large acid products, necessitate an equivalent of neutralising potash. Muscle-growth in a child, to be normal and healthy, must be chiefly of that Proteid which carries with it the fullest ratio of potassium 'Salts'—that is, plant-proteid. To reach the tissues and tissue-fluids, these

must be in organic combination as produced by Nature. Plant-food contains 3 to 4 times as much potassium as animal-food. Cereals, potatoes, whole-meal bread, and all important plant-foods (when properly prepared) are rich in potassium. Whereas savoury broths, soups, beef-juice, excess of meat, etc., create a repugnance for the vitally indispensable cereals and plant-foods. Animal broths are totally [?] destitute of food-properties."

As a simple guide, not accurate, since much Proteid may pass through the body unused, but convenient, we might turn Mr. Broadbent's figures—based on Professor Atwater's analyses—into ounces of Proteid, and offer the following rough and ready Table, in descending order of Proteid-values:—

	Oz. of Proteid - 28 grains.	Grains of Proteid.
1 oz. of Pine-kernels - - -	$\frac{19}{56}$	$9\frac{1}{2}$
„ Cheese - - -	$\frac{9}{28}$	9
1 cupful of Milk - - -	$\frac{7}{7}$	8
1 oz. Lentils, Dried Peas, Haricots, Shelled Peanuts - - -	$\frac{1}{4}$	7
1 Egg, 1 oz. Almonds - - -	$\frac{3}{14}$	6
1 oz. Walnuts - - -	$\frac{5}{28}$	5
„ Brazil Nuts - - -	$\frac{19}{112}$	$4\frac{3}{4}$
„ Shelled Hazel-nuts, Oatmeal	$\frac{9}{56}$	$4\frac{1}{2}$
„ Whole-Wheat, Macaroni - -	$\frac{1}{8}$	$3\frac{1}{2}$
„ Rice - - -	$\frac{3}{28}$	3
„ Barley, Chestnuts - - -	$\frac{11}{112}$	$2\frac{3}{4}$
„ Bread - - -	$\frac{5}{56}$	$2\frac{1}{2}$
„ Hominy or Maize Meal - -	$\frac{9}{28}$	$2\frac{1}{4}$
„ Cocoanut - - -	$\frac{3}{56}$	$1\frac{1}{2}$
„ Cake - - -	$\frac{1}{56}$	$\frac{1}{2}$

He says, "If mothers will see that enough Proteid is supplied, it is not necessary to trouble about heat-formers, as they will fall into their proper place, being other properties of the food taken."

For the mother's diet before childbirth he recommends "a free use of salad foods, also fruit, bread, milk, cheese, and quite fresh eggs."

As to the other elements—fats, etc.—I shall speak of them directly. It is held that they should bear a certain ratio to the Proteid, but exactly what ratio is much discussed. As a rough-and-ready guide, for the man who has 125 grammes of Proteid (nearly $4\frac{1}{2}$ oz.), one might allow 50 grammes of Fat (butter, oil, etc.) and 500 of Carbohydrates (starches, etc.), *i.e.* less than 2 oz. of fatty material, more than 1 lb. of starchy, etc. Atwater would prefer up to $4\frac{1}{2}$ oz. of the fatty. It seems generally agreed, however:—

(1) That Proteid must be secured first and foremost;

(2) That less Proteid is needed if there be plenty of the fatty and starchy, etc., elements;

(3) That boys need more Proteid and less of these elements than men do, not absolutely, but in proportion to their body-weight. The child needs more Proteid, not only to repair waste, but also to supply growth. While a man might need one part of Proteid to, say, five parts of butter and starchy food, a boy might need one part of Proteid to four parts of these. But while a man might need $4\frac{1}{2}$ oz. of Proteid, a boy might need only $3\frac{1}{2}$ oz., or less.

Now the fat or oil is easy to get, from certain

foods as they are (milk, cream, butter, nuts, etc.), or from oil (used with salads or vegetables). It will "spare the Proteid," supply fat, heat, and energy, and may help to open the bowels.

This — except the last advantage — applies to starches and sugars also. Starches abound in bread, potatoes, and rice. There is no difficulty in getting them. Only they need to be eaten *very* leisurely, in order that saliva may be mixed with them freely, to digest them. And common sugar (see the note in the previous chapter) does not suit everyone.

Water, again, is easy to get. It should be pure and soft. Pure and soft water is found naturally in fruits, salads, and well-cooked vegetables.

These, with good cereals or grain-foods, contain "Salts," which have various uses. Apparently they help the digestion and the assimilation of food, and may help to cool the body and to cleanse it of its waste. Some of the most precious "Salts" for these purposes are to be found in wholemeal and bran, lettuce and endive and (well-cooked) cabbage and spinach, celery, (well-cooked) potatoes, and fruits in general. Many of those who live on a mixed diet seem to need abundance of "Salts" as correctives — especially to prevent or cure over-acidity. But it would be cheaper, surely, to avoid what causes the over-acidity.

Things which it may be safer to avoid are suggested in the previous chapter (XVI.). They include not only alcoholic drinks, heating sauces, purin-containing foods, but also things that disagree with

individuals. Perhaps they may produce fermentation and flatulence, or some other kind of indigestion. Sir James Crichton Browne's words are worth quoting; and the diagrams in Chapters IV. and XVI. should be studied side by side with them :

"Nightmare may generally be traced to states of the alimentary canal, its most common cause being a full stomach pressing, owing to a supine position having been assumed, on the semi-lunar ganglia of the sympathetic system of nerves which lie behind it. But other disordered and diseased states of the abdominal organs may bring it on. . . . In every case of nightmare, however, one's first duty is to look to the stomach, and in a large majority of cases abstinence in the evening, with precautions against rolling or lying on the back during sleep, will effectually ward off the enemy."

Though I cannot agree with the absoluteness of the following words by a successful "Sanitarium" (or Health Resort) manager, Dr. Jackson, in New York, yet as an extreme statement they are striking :

"It is morally and physically impossible for any man to remain a drunkard who can be induced to forego the use of tobacco, tea, coffee, spicy condiments, *common salt*, flesh meats, and medicinal drugs. If his diet consists of grains, fruits, and vegetables, simply cooked, and he keeps his skin clean, he cannot, for any length of time, retain an appetite for strong drinks. The desire dies out of him."

But, coming back to what most boys should eat—rather than what they should avoid—how can we get the right elements in the right proportions? For, as I shall repeat below, *it is less a matter of bulk than of balance*. The question needs a sensible and open-minded study—first of theory—then of results of rational and not too extreme practice. It may seem faddy to weigh out foods. But, considering the importance of eating enough Proteid (instead of half

the right amount), and of eating not too much starch (instead of just twice the right amount), is it more faddy to weigh foods until we can judge the weight by sight and by instinct, than it is to weigh—what shall I say?—letters for the post, parcels, or things which you buy by the ounce or pound in a shop; or for a chemist to weigh and measure drugs while he makes up a prescription?

I shall take two foods. The first, milk, has too much water for its bulk,

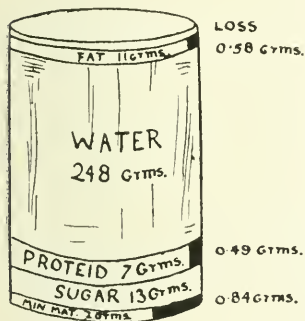


FIG. 14.

A glass of milk, which is too watery and therefore too bulky a food.

too little fatty and starchy material, too little Proteid. Here is Dr. Hutchison's diagram, adapted. It shows that milk by itself is not a perfect food for boys or adults. With other foods—such as wholemeal bread and butter and fruits—it may be good, *if* it be pure and well-digested.

Cheddar Cheese is very rich in Proteid, having far less water in it. But it is too compressed a food for many, at least for use at all meals (I like an occasional meal of cheese alone), and it also lacks some elements. It has no starch, and no "fibre." These are its percentages, as given by Hutchison:—

Proteid 33.4, Fatty material 26.8, Water 31.9, "Salts" 3.9.

Now most foods will need additions to make them

well-balanced meals for the human body. We may regard these additions as to some extent correctives—in so far as they will help to remove from the body unused or used-up elements.

First there is, for most people, fibre, to give work to the digestive and excretive organs, and to give a sense of satisfaction. Fibre is found in most plant-foods. Apparently it is not digested, and does not build the body or supply fuel.

Then there is water, which should not be swilled during meals, but should rather be taken in the early morning and late at night and between meals. Water serves not only to cleanse the body, but also to convey nourishment all over the body, which is itself largely composed of water. Most plant-foods have plenty of water in them.

And they have in them also “salts” which we need, in order to digest and assimilate our food, and remove waste, etc. A writer, who is against a fleshless diet, speaks with high praise of the plant-foods. We must remember, however, that his remarks are exaggerations, and, at the best, can only apply when the plant-foods are taken with their native juices in them, and are assimilated by the individuals. He says:—

“The virtues of vegetables are innumerable.

“Celery is invaluable as a food for those suffering from any form of rheumatism, for diseases of the nerves and nervous dyspepsia.

“Lettuce is useful to those suffering from insomnia.

“Watercress is a remedy for scurvy.

“Onions are almost the best nervine known.

“Spinach is useful to those suffering with gravel.

“Asparagus is used to induce perspiration; carrots are helpful to sufferers from asthma.

“Turnips serve for nervous disorders and for scurvy.”

[Once again, this does not apply to vegetables as they are usually served in England—I mean, with the juices boiled out and poured down the sink. It applies, if at all, to vegetables cooked with their juices, say in a double-pan cooker, with a little butter.]

“The tomato I class as one of the kings among wholesome fruits it is not only a tonic, which contains iron in a form that is useful in the animal economy, but in some measure an antiseptic and a narcotic; it stimulates the appetite, and in the summer cools the system. Tomatoes are beyond all praise, and may be eaten ripe and raw thrice daily.

“To the sweet fruits a special hygienic virtue is ascribed, particularly to the plum, as a remedy in rheumatism of the joints or as a preventive of gout.

“The acid class is the largest, including as it does raspberries, strawberries, peaches, apples, gooseberries, cherries, lemons and oranges. All these fruits are prescribed for ‘stomach troubles.’

“In many cases of nervous and other kinds of chronic illnesses a course of judiciously chosen fruit may be taken with almost certain benefit.

“The ripe fruits of our own country are best at their season, and the best time to eat them is about half-an-hour before breakfast, and [?] just after dinner, if that meal has not been a heavy or too hearty a one.

“In the early morning the stomach is, or ought to be empty, and the fruit-juices have then a good opportunity of quickly entering and purifying the blood, stimulating the liver and kidneys as well as the pancreas. After dinner they enter the blood with the food, and again do good. Unripe or over-ripe fruit is poison, however.

“But let me remind the reader that if he goes in for a course of fruit, this fruit must be taken as regularly as if it were medicine—which indeed it is, and that, too, the best and safest.

“Fresh ripe fruits are excellent for purifying the blood and toning up the system.

“As specific remedies, oranges are aperient.

“Water-melon for epilepsy and yellow fever.

“Lemons for feverish thirst in sickness, for biliousness, low fevers, rheumatism, colds, coughs, liver-complaints, &c.

“Tomatoes are a powerful aperient for the liver and a sovereign

remedy for dyspepsia and indigestion. They are invaluable in all conditions of the system in which the use of calomel is indicated.

“Figs are aperient and wholesome. They are said to be valuable as a food for those suffering from cancer, when they are used externally as well as internally.

“Bananas are useful as a food for those suffering from chronic diarrhœa.

“Apples are useful in nervous dyspepsia, they are [?] nutritious, medicinal, and vitalising, aid digestion, clear the voice, correct the acidity of the stomach, and are valuable in rheumatism, insomnia, and liver-troubles. An apple contains as much nutriment as a potato, in a pleasanter and more wholesome form.

“Grapes dilute thick blood, send the circulation to the surface, remove obstructions from liver and lungs, dissolve and dislodge gravel and calculi, and bring the stomach and bowels to a healthy condition.

“Honey, I may add, should be far more popular than it is. It is not only softening to lungs and throat, thus giving extra voice-power, but it is a tonic and a delightful pick-me-up. The best honey is that from the heather.

“Those who are troubled with the liver or kidneys can hardly use too much of these—apples, good oranges, grapes, lemons, tamarinds, dates, tomatoes, and all and every British fruit in season, especially gooseberries, strawberries, and pineapples. How sorry I am, truly so, that fruits on the whole are so dear, and, therefore, beyond the pale of the working classes, who had better never touch them than buy bad.

“For rheumatism fruits are essential, especially apples and pears; for nervousness also, and in many complaints peculiar to girls and women, such as hysteria or St. Vitus's dance.

“Gout, too, may be kept at bay by substituting well-chosen fruit for the nerve-destroying nips of brandy and the bucketfuls of beer in which some indulge.

“Finally, let me add that fruit is an essential for the purity of the blood in winter as in summer, and those who care for apples may eat them almost *ad lib.*, either raw, cooked, or in pies

“A roasted apple or two, taken about half-an-hour before breakfast, are, almost in themselves, a cure for constipation. They stimulate the liver in a far less dangerous way than anything I can

think of. Moreover, they cool the blood, and consequently calm the mind.

“ Apples contain malic acid, which has the power to destroy uric acid, which produces both rheumatism and gout. They are said by some medical men to cure the drink crave. Of this I have no surety; anyhow, they are worth a trial. Apples, I may add, will give good nights and quiet sleep when nothing else will without injury to the system.”

Now for a few simple recipes, as examples of foods that might suit large numbers of boys, and not—by excessive blood-pressure, etc.—lead them into temptation. My own favourite meals include as their bases more than one patent-food, and therefore will not be mentioned in this book. Those who care to know what dishes I find most satisfactory for athletics, brain-work, self-control, etc., are referred to “ Some of My Recipes ” (Routledge & Sons), especially to Nos. 2, 4, 9, 10, 11, 12, 13, 15, 16, 19, 25, 26, 28, 29, 30, 31, 40, 41, 43, 45, 47, 49, 50, 52, 54, 55, 56, 57, 58, 59, 60, 61, 62, 64, 65, 67, 69, 70, 71, 72, 73, 76, 77, 79, 81, 82, 88, 89, 93, 94, 96, 97, 99, 100—particularly 81 and 82. With regard to other recipes, and to some of these, the less pepper and condiment the better. Only, in passing to this diet, a little flavouring may help to make the new dishes more appetising. The body-building or Proteid value is given, in ounces, under each recipe in the book. One might allow an ounce of it for an average meal. That makes calculation easy.

Here I must be content with a few very simple recipes for fleshless foods that are not proprietary. They are for a salad, with pieces of fresh Cheddar

cheese in it; and some haricot-bean sandwiches made with wholemeal bread (unfermented).

SALAD (FOR TWO OR THREE PERSONS).

The heart of a Lettuce; the tops of a bunch of Watercress; a small piece of Cucumber; a small piece of boiled Carrot; a small piece of Beetroot; a small Onion; a little Parsley; 2 thin slices of Tomato.

Wash and crisp the lettuce and cress, and put them into a clean cloth to dry. Then pull them into small pieces with your fingers. (Never use a knife unless it be a silver one.) Put into a salad-bowl and mix with the parsley. Then cut up the carrot, onion, beetroot, and cucumber, and sprinkle them on the top. Dress the bowl with whole leaves of lettuce and watercress, to please the eye. Then take the following dressing, and pour it on the top; do not mix it at all with the Salad, as it will gradually work its own way through.

DRESSING FOR THIS SALAD.

1 tablespoonful best Salad Oil; [1 dessertspoonful Tomato Chutney; a few drops of Savoury Sauce;] the juice of a Lemon; [a little Pepper and Salt;] mix all well together and add them to the salad. The dressing is far more wholesome without the ingredients in brackets. With them, it and the salad will cost about 6d.

If you mix small pieces of Cheddar cheese with it, you will get rather more than 1 oz. of Proteid for every 3 oz. of cheese. So, for three persons, the salad and dressing and $\frac{1}{2}$ lb. of Cheese should give about enough Proteid for an ordinary meal.

Or else, instead of the cheese, add pieces of nut, pounded or milled (or else—better still—to be eaten leisurely). To give you the 3 oz. of Proteid (1 oz. for each person) you might use $1\frac{1}{4}$ lb. of Filberts.

WHOLEMEAL BREAD MADE WITHOUT YEAST.

$3\frac{1}{2}$ lbs. finest Wholewheat Meal; 1 pint new Milk; 2 oz. Butter; a little water, if necessary; [1 teaspoonful Salt].

Put the wheatmeal in a baking-bowl, [add the salt], and rub the butter well in. Now add the milk, and with a wooden spoon mix to a stiff batter. If it be found too stiff, add a little warm water. Then place in front of the stove or fire, with a clean cloth over it, for an hour; then roll it out into loaves, place these in tins, and bake for an hour in a moderately hot oven.

This bread should give about 8 oz. of Proteid.

Do not eat the bread directly it is made. Keep it for a day, then cut it into slices for bread and butter or sandwiches.

HARICOT BEAN SANDWICH MATERIAL.

4 oz. uncooked Haricot or Butter Beans; [1 dessertspoonful Tomato Chutney; 1 teaspoonful Savoury Sauce]; 1 tablespoonful chopped Parsley; 1 tablespoonful Lemon Juice; [a little pepper and salt].

Soak the beans for 12 hours before you cook them. Put them in a pan and cook them, until they are soft, with as little water as possible. If more water is required, add it during the cooking. When they are cooked, leave them in the pan to cool, and you will find that the water has been absorbed. Then mash them to a pulp, add the other ingredients, and mix all well together. Put into pots, and run a little melted butter over them.

This material should cost about 3½d., and should give you about 1 oz. of body-building Proteids. With the wholemeal and butter it should give you about 9 oz. of Proteid altogether—perhaps enough for 9 persons at one meal.

It will be seen that the recipes contain body-building elements—chiefly from the cheese, nuts, wheat, and beans—but no flesh-food, no flesh-extract. Why? Because, in many cases, flesh-foods and their extracts make the pulse beat too fast, and produce a sort of fever, or else an equally undesirable heaviness. I can remember both feelings well. It is likely that they were, at least, partly due to the “purins” in the flesh-foods (see the Appendix). The animals that we eat have used their muscles, have worn out their tissues, have turned them into acid waste-products. Dr. Haig calls these purins uric acid, and points out how, by increasing the blood-pressure, they tempt some people to mistakes, in order to relieve the pressure for the time. A further account

will be found in the Appendix. Here I must confine myself to saying, with satisfaction, that I have many letters from young men, telling me that when they gave up flesh-foods and took nourishing bases in place of them, they found the almost overwhelming craving for alcohol, and the tendency to mistakes of various kinds, including the loss of self-control, disappeared.

But, with all my belief in the nourishing value and purifying influence of fleshless foods well-chosen (it is easy to choose wrongly), I must be fair. When I was recently consulted with regard to the diet of an important Government School for boys, I freely admitted that many who live on fleshless foods are remarkably "immoral" from our point of view. Among the most prominent are the Arab boys, Indian Sikhs and other orientals, and some natives of Jamaica. But, on the other hand, these people live in hotter climates than ours, and for the most part—like the Athenians of old—do not consider what they do to be "immoral." I am advising a fair trial of a less stimulating diet for those who, by their present diet (and as well as by other influences), are strongly tempted to do that of which afterwards they are ashamed. This seems to me an entirely different case.

I am not guaranteeing the self-control of all who give up flesh-foods: there are many strong stimulants (tea, hot sauces, ginger, etc.) in the plant-world. I am speaking merely as an open-minded searcher after feasible truth—as one who asks whether the present

orthodox diet of boys does not put far too great a strain upon the comparatively undeveloped wills of those who are left in ignorance of vital truths and of easy helps against mistakes. I am asking all honest managers of boys whether the customary foods—the abundance of meat, in particular—is best for the boys, in the light of what Science teaches with no uncertain voice. *I am pleading against looseness of argument.*

Few things are more annoying to any open-minded searcher after feasible truth than such statements as “We all eat too much,” and “Boys need to be fed up.” People who say this sort of thing pose as philosophers; they are really the very sloppiest thinkers, masquerading as world-reformers. They unwittingly do a great deal of harm.

With regard to that first statement, that “We all eat too much,” a table of food-requirements for the average human body shows a certain **balance** of elements. Now boys need more body-building stuff or Proteid than fattening and heating material, in proportion to their weight. but* far less Proteid than a full-grown man needs. *Most boys do not eat too much Proteid, if orthodox Science is right in its views.* Examine the diet of a Public School boy, and you may find that when the boy eats too fast, as he probably does, he has too little of the Proteid, far too much of the starch and sugar, far too little of the alkaline “salts,” far too much stimulant and irritant. Suppose, now, we listened to these would-be reformers, and halved this boy’s daily dietary, the

* See page 132.

whole amount, what ridiculous results we should get! We should, perhaps, have about the right amount of starch, but less than half the right amount of Proteid and alkaline "salts," and still far too much stimulant and irritant.

With regard to the second statement, that "boys need to be fed up," the error of it is that food is not a matter of sheer bulk: it is much more a matter of balance. Analyse the food, and you will find that for the most part it is neither body-building nor cleansing: it is heat-giving and fattening, at least the part of it that is not water and waste and stimulant or irritant. Boys do not need "feeding up" with masses of starch.

These would-be reformers omit also to mention the pace at which the food is eaten. That is one of the great faults of the age. So long as people eat too fast, probably they must eat larger quantities of food, since far less of what they eat is assimilated and used.

The critics seldom say anything about the times for meals. We might approach towards correctness if we altered the first statement to "Many of us eat too much in the morning," or if we altered the second one to "Boys need to be fed up with food in good proportion, and at the right times."

The first warning, the warning against over-eating and excess, is necessary, because though many critics preach unscientific abstinence from food, most parents practise very little sensible moderation for themselves or their children. "Take half of every-

thing," says a reformer who mentions diet, though he may thus be ordering far too little of the body-building stuff. "Cram the boy with bulk," says the parent, though every ounce of excess is worse than useless—it has to be removed at the expense of vast physical energy which is needed for the building and restoring of the boy's body.

Let me admit that the present ways of feeding boys may develop a splendidly strong character which can stand almost any strain *if* the boy himself survives; but few boys do survive with normal health. The great majority of boys lose correct instincts and become slaves of unhealthy desires.

So I am offering a few hints, in order that the correct instincts of most boys may be developed. So long as we treat all boys alike and in great classes and masses like reams of paper, some must suffer of necessity. My aim is that comparatively few shall suffer. I base my advice on personal experience and the experience of others who have tried more than one way (I count no other evidence as of much value here), and have kindly written or talked to me.

"But what of individuality?" you may ask, somewhat as the proverb-quoters tell me that "what's one man's meat is another's poison," and that the diet which suits me will not suit others; and then—proceed to give precisely the same diet at every lunch to every boy—the same old round of badly-cooked meat, execrably cooked vegetables, stodgy pudding, uninteresting water, or too interesting beer,

and violent exercise fifteen minutes after. Orthodox hypocrites! At present, you know thoroughly well, individuality in schools and homes is almost entirely neglected. I except a very few homes and private and public schools. As a rule a boy is told to eat what is put before him and ask no questions. What a vile command! Almost as well might you tell him to read what is put before him, to go into a shop and there buy any foolish literature (which corresponds closely to the kind of food which he usually gets), and then forbid him to make any demur or ask any questions. It is typically academical; and at present there is no way out of it. The boy cannot take his own food-supply with him. "What am I to do with my son?" a lady writes to me to-day, "his restlessness and nervousness and weakness have all disappeared on the diet you advised. Is there any school where he may continue this diet?" I had to reply, "I do not know of any large school." (Fortunately I now know of an excellent school where boys can have my diet if their parents wish them to have it.)

Yet the evidence that physical health—agility, strength, endurance, especially endurance—can be maintained on a fleshless régime, is singularly strong. To the list (in "Muscle, Brain, and Diet") of nations and groups of individuals who have flourished or still flourish on fleshless (animal and plant) foods, I add this quotation from the *Scientific American*:—

"The Roman soldiers, who built such wonderful roads and carried a weight of armour and luggage that

would crush the average farm-hand, lived on coarse brown bread and sour wine. They were temperate in diet and regular and constant in exercise. The Spanish peasant works every day and dances half the night, yet he eats only his black bread, onion and water-melon. The Smyrna porter eats only a little fruit and sour olives, yet he walks off with his load of a hundred pounds. The coolie, fed on rice, is more active and can endure more than the negro, fed on fat meat. The heavy work of the world is not done by the men who eat the greatest quantity. Moderation in diet seems to be the requisite of endurance."

In modern times we have successful cyclists like Olley and Ragan, successful walkers like Allen and Karl Mann (the latter did his 125 miles, without fatigue, in less than 27 hours), and other athletes—a constantly increasing number, who find the fleshless régime amply sustaining for the body. Three American schools have arrived at the same result; Harvard University is tending in that direction.

But there are two grievous obstacles.

First, there are the cranks! I candidly admit that my régime does *not* suit everyone—it may fail with one out of every ten, the other nine preferring it to the mixed diet. But many who are benefited by some one of the various branches of fleshless foods, are not fair: they close their eyes to the failures, they cite only the successes, they actually guarantee complete health. Some say that it does not matter what you eat, so long as it is not meat! Others insist on a narrow dietary—of apples and wholemeal bread

and nuts, or of grain-foods and fruits, or of this or that variety (or monotony). Here is the sort of dogma that does infinite harm. "One of the most remarkable cases, which once for all dispelled any doubts there might have been in my mind as to the infallibility of Schroth's method, was . . ." Imagine one case convincing a scientist that the same results must come in all cases! Oh the pitifulness of this self-satisfied fanaticism!

Then there is custom, the god of parents and of those schoolmasters who dare not talk candidly to parents. Scarcely one in a thousand parents or masters has ever troubled to study the question of food-values, stimulants, irritants, and so on. Yet, with blatant crassness, the utterly ignorant manager will tell you, without a shadow of hesitation, that boys *need* this and that—he or she who knows scarcely anything about what builds the body and what breaks it down, dares to dogmatise as if such matters had been his or her life-long study; then he or she will order the boys to take foods and drinks that make self-control—for an untrained mind—a feat beside which the attempt of Dun Scotus (to copy out the Bible before he tasted food or drink) pales into insignificance.

When these managers go on to say that "experience" justifies the orthodox diet, when they pretend that the boys are, as a rule, self-controlled, their ignorant complacency really passes all bearing. Truly they are—to use an expressive phrase—as blind as a suet-pudding.

Is there nothing to be done for the many boys (I am not so unfair as to say all the boys) thus literally ruined by their managers who insist on highly-stimulating diets?

Great though the harm of some wrong foods may be, it will be far smaller if the boy be taught leisurely eating in his very earliest years. That art the schoolmaster cannot easily deprive him of. He may deprive the boy of his originality, of his correct pronunciation of French—but he must leave the leisurely eating alone.

For a fuller description of this important practice in modern life, I must refer to a special book. The habit should be taught to boys *as a matter of course*. It is far more important than nine-tenths of what they learn. We hear much boasting about anatomy as a subject learnt to-day; about physiology, hygiene, and even psychology. As these subjects are taught at present, their effects are remarkably small. They should be all connected with practical life. Here, for instance, let the boy see the connection between the muscles of mastication and those of the nasal passages, and hence between leisurely eating and better breathing. Let him learn something of the physiology of digestion and excretion, which can be taught well in connection with leisurely eating; for this breaks up the food, mixes it with saliva, counteracts its over-acidity, and leaves less unpleasant waste in the body. Some hygiene could also be taught in connection with leisurely eating, inasmuch as it tends towards cleanness of

every kind. As to psychology, the boy could learn by leisurely eating how an instinct can be formed and become a regular habit no longer requiring care. Starting with that lesson, the boy could now or afterwards build up his other instincts similarly.

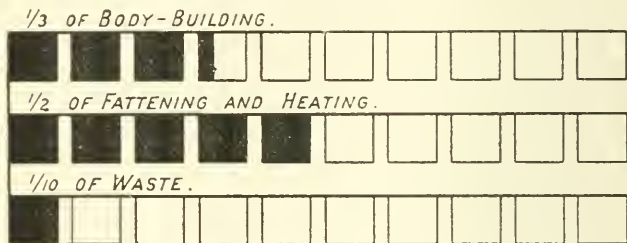


FIG. 15. —Mr. Horace Fletcher claims that, thanks to thorough mastication, his food has only $\frac{1}{3}$ of the body-building material, $\frac{1}{2}$ of the fattening and heating, and $\frac{1}{10}$ of the waste, of the "scientific" amounts.

Besides this, leisurely eating will train his senses, specially his sense of taste. It will cultivate that spirit of thoroughness which the Prince of Wales has been advocating of late. It will cultivate the discrimination which we all need. It will also cultivate the self-control which we all need.

We cannot too often insist that a habit formed early is the easiest habit of all. Such a habit as this one, so far reaching in its effects, must be an integral part of the education of every child who does not possess the instinct as its own sweet property already.

This leisurely eating applies not only to solid foods, but also to half-solid foods, such as porridge,

which require it like all the starchy foods; and also to liquid foods, particularly milk, which nearly always agrees with people when it is drunk leisurely, but when it is swilled down is apt to disagree in many ways, tending to dyspepsia and constipation.

With leisurely eating we should need to attend less to individuality in diet. As I have said in the special book, we must either *chew* carefully or else *choose* carefully. Most of us absolutely refuse to choose carefully, at least for boys. Therefore we must train them themselves to chew carefully.

We need not do away with the humour of the practice. There is no harm in laughing while we eat leisurely. Certainly it is, from one point of view, grotesque. I suppose that, from the point of view of many people, our present way of dressing and living is grotesque. There is no harm in laughing at this grotesqueness; if we refuse to alter it, the next best thing is to take it good-naturedly—neither to swear by it nor to swear at it.

But elders must set the example. There is the main difficulty. The boy who sees his master eat fast, or his father and mother gobble down their food, will not be much impressed by preaching.

Remembering that masses of people of all ages will continue to eat fast, we feel inclined to ask: Is any food almost unobjectionable even if it be eaten fast? That is a question worth answering. I doubt if there is any single food which will not be objectionable to one or more of the boys at a school, but I will try to choose those that are likely to be least disastrous.

Fruits and salads are rich in soft water, and are purifying and cooling. They have a valuable place in school diet. But they are not body-building. Among the body-building foods few are harmless if eaten fast. Probably the foods which can be eaten fastest with fewest bad results are the best milk-proteid made into stock and then added to foods: raw or slightly cooked meat; and raw fresh egg. Assuredly many will suffer if they eat fast such "vegetarian" foods as wholemeal bread, nuts (unless they are grated or milled or pounded), cheese (unless it is grated or milled), eggs (unless they are nearly raw), milk, and the pulse-foods—peas, beans, lentils, and pea-nuts.

But, **so long as there is leisurely eating**, the following foods may be found as unobjectionable as any:—

(1) *Wholemeal biscuits or bread*, with butter or nut-butter. The meal need not always be wheat. If it is wheat, the wheat should be very finely ground, not coarse and irritating. The meal may sometimes be rye, sometimes barley. Notice that crusts contain far more nourishment, and are more digestible, than crumb. The boy should be taught this. Biscuits may be even more nourishing and more digestible than crust. One advantage of crusts and biscuits is that they compel mastication. If the boy is genuinely hungry, he will not object to them. It is generally agreed that wholemeal is better than "fine" white meal for the teeth and nerves.

(2) *Nuts*. Nuts differ in nourishing values and

in prices. Some are rich in body-building elements, others in oil, others in starch. All must be eaten leisurely, even more leisurely than wholemeal foods.

(3) *Fresh cheese.* For my own part I prefer cheddar now. Buttermilk-cheeses may also be satisfactory. The hard stale stuff usually provided is not good for boys unless they eat it very slowly.

(4) *Milk-Proteid*, as a powder which should first be formed into stock or jelly. All the kinds which we can obtain at present are patent foods and therefore are not mentioned in the body of this book. I have alluded to Milk-Proteid, and given recipes for it, in "Some of My Recipes," published by Routledge and Sons, in their Fitness Series.

Valuable as drinks and cleansers and coolers, and for a few others purposes as well, rather than as body-builders, are the following:—

(5) *Vegetables*, which should be served with their juices or else served in soups. Some of their juices are alkaline, and will tend to relieve excessive blood-pressure and to counteract over-acidity.

(6) *Salads*, which should be fresh, clean, and dried, and then dressed with oil and lemon rather than vinegar. A boy should be taught how to cook vegetables and how to dress salads. A salad may be made body-building if cold boiled beans or pieces of fresh cheese are added to it.

(7) *Fruits.* The less sugar we eat with them the better they are likely to be, especially as they contain good natural sugar of their own. As a rule they should not be unripe, nor yet over-ripe. Of

course the fresh fruits are best in their season: but dry fruits are excellent all the year round—figs, raisins, prunes, etc., serve as aperients as well as providers of fat and heat and energy, and of some body-building Proteid.

(8) *Barley-water or apple-water* and lemon are also likely to be good for boys.

Notice that in this list, to which we should add various well-chosen and well-prepared grain or cereal foods, especially the patent kinds mentioned in my book, there is very little cooking to be done. What there is, is easy. Wholemeal bread, nuts, fresh cheese, milk and its products, salads, fresh fruits, dried fruits, require no cooking at all. Neither do many of the patent cereal foods.

Wholemeal bread, made according to the recipe below, with butter and perhaps with nuts, or with fresh cheese—this forms a most magnificent meal if it is well digested. Then I know most boys would enjoy a little fruit (of course more fruit in summer than in winter), plenty of salads, especially in summer, well-cooked vegetables in moderation, and puddings of not too stodgy a kind, and of not too sugary a kind. Sugar suits some boys admirably, but I do not approve of ordinary sugar for the majority of them. I find that puddings can be sweetened well enough by the help of the very best honey, or else by dried fruits.

Less unobjectionable are eggs, unless they are very fresh and not overcooked. Even then they seem not to agree with all, though they may not be as stimulating as meat.

Not altogether unobjectionable are the pulses: but they certainly suit many. They are cheap and highly nourishing, and "stand by" one for many hours; and they are fairly easy to prepare if they are well soaked first. But I become more and more doubtful every year whether I should recommend them as an important food-basis for boys. Occasionally they may be very valuable, and probably we shall soon discover better ways of cooking them which will remove the heating and other unpleasant effects.

The same applies to oatmeal.

My experience of these foods is that, during a sedentary life, the less I have of them—provided I get my body-building elements from other sources—the fitter cleaner I feel. I use the word "cleaner" in all its senses.

As to the times for eating, my experience may be of interest. At one time I never guessed that I could do without breakfast. I used to take the heavy breakfast that is orthodox at home, at school, at the university, and elsewhere. When I tried the no-breakfast plan, I found it disagreed with me; soon after ten o'clock I felt empty and faint. I naturally thought it was food that I needed. Then I tried again, and after a few days the faintness and weakness passed off. Now I find I do a better morning's work or exercise or both when I have had nothing except a cup of weak tea until 1.0 or 1.30, or even later.

On the other hand, this plan does not suit every-

one. Some are better with a light breakfast of fruit or else some dry cereal or else cocoa; others are better (as on the Continent) with tea or coffee and roll or toast; others are better, apparently, with a heavy breakfast and a light lunch. Instead of the unwarranted dogmatism of Dr. Dewey and others, who have done not a little harm together with very much good, I know that there are some who are better with no lunch or light lunch than with no breakfast or light breakfast.

But in neither case is it necessary to rush into complete abstinence at once. Simple progressive stages are quite easy.

Of course the objection will be made that the home or school is disorganised if children do not take their breakfast or lunch; but at present we have absolutely no statistics whatsoever as to what would happen if *all* the children were given only fruit until their mid-day meal.

Suppose, for the sake of argument, that this was better for nine children out of ten, then it would follow that our present system is unsatisfactory. It is suiting one child out of ten, the other nine are being sacrificed. The matter is still undecided. It can only be decided after experiments on a large scale. But what I do insist on is this: where all-round tests of health (such as I suggest) show that a no-breakfast plan, or a no-lunch plan, or a light breakfast plan, or a light lunch plan, suit an individual and become instinctively preferable, then it is wrong to force that individual to eat heavily at such times.

But, whatever may be said about these earlier meals, there is little doubt that the evening meal, say three hours before bed-time, should be the least light or the most heavy. Many nations agree here, that the main meal of the day should be the evening meal.

There must not be heavy feeding just before dull work or violent exercise. If there is to be dull work or violent exercise soon after certain meals, then let these particular meals be the most digestible and light, with as much body-building nourishment as possible—such meals, in fact, as I have suggested in the chapter for invalids in “Some of my Recipes.”

A word more about times. Sunday is a day for making up physical arrears and for restoring upset physical as well as mental and moral balances. There is no need that Monday should be, as it *always* was with me at school, the blackest and most unhealthy day of the week; that was because on Sunday I ate more than usual but took less exercise. Now Sunday is a day both for remedial exercise, and (to repeat the phrase) to restore upset balances of *all* kinds, and a day for the practice of better habits, more leisurely eating, fewer meals, better clothing. In fact, we can scarcely say anything that Sunday *should* be, without saying something which Sunday, with all its rest for some parts of us, at present *is not*. It is unhealthy, dreary, cramping. It should be healthy, cheerful, and for freedom. It is the day when health-experimentation is almost forbidden: it should be *the* day of the week for this.

It should be the day, not necessarily for fasting, but for a more sensible abstinence and self-control. I am not urging fussiness. I merely want to see the *normal* restored somehow; *then* great and safe freedom of choice and action.

To take one example, if it were made a day for the practice of more thorough mastication, it would soon be a day of no less pleasure with respect to food, but of much greater profit with respect to the body and the mind, giving rest to our faithful digestive slaves.

This seems to be a chapter advocating thorough reform, especially of the managers. I hope I shall not be misunderstood, however. In case any critic is so sloppy-minded as to say I lay down a law that no one shall ever eat meat again under penalty of death, I had better risk a repetition somewhat tedious to conscientious readers. I admit that my own diet does not suit all. What I do maintain is this :—

1. A properly chosen fleshless diet *has suited many*.
2. *In theory* it has in it *all that any body needs*, and especially the body-building Proteid (from cheeses, nuts, eggs if they agree, cereals, pulses if they agree, and so on).
3. But the diet needs to be a *well-balanced* one.
4. And it needs to be *caten leisurely*, probably to be eaten more leisurely than flesh-foods need to be.
5. It is not necessary to rush into the extreme diet all at once. It may be better for many to try an occasional meal of well-chosen and well-prepared

fleshless foods, to note and register results, to find out what disagrees and avoid that, to find out what agrees and extend this to other meals, to judge according to effects.

6. All tests should be applied—among them not only the physical and mental quickness and power and endurance and so on, but also the self-control.

7. The fleshless diet, however well chosen and well prepared, is not a panacea for all human ills and mistakes. There must also be sensible attention to exercise, repose, and—the mind itself.

But the mind would surely find this as profitable a subject as any, for its intellectual work.

True, it is not every learner that would be able to apply all his or her information at once. The child who heard that this or that food was undesirable for him or her, might still be forced to eat it at home. But some day, as a free adult, he or she might find the knowledge very helpful; as a manager himself or herself, he or she might find it invaluable; and a good deal—including the knowledge of ways of cookery, etc.—could be used quite early in life.

A moment's reflection will show that a large amount of mathematics, chemistry, anatomy and physiology, hygiene, and natural history, to say nothing of economy, might be taught in a most attractive way with food as a starting-point in the teaching. For what child is *not* interested in food?

But many people are lazy. They refuse to study deeply. Even such people will find here a line to help them. With it I close this already too long chapter.

If you will not or cannot (or think you cannot) *both* select and prepare food sensibly *and* eat food leisurely and thoroughly, then *either* select and prepare sensibly *or else* eat leisurely and thoroughly. If you can't choose, then chew; if you won't chew, then choose.

CHAPTER XVIII.

NOTES ON THE ANATOMY AND PHYSIOLOGY OF BOYS.

*“There is no great and no small
To the Soul that maketh all :
And where it cometh all things are :
And it cometh everywhere.”*

—Emerson.

ANATOMY and physiology are enormously important subjects for boys—if the items are well selected and well imparted. But perhaps one would not guess the importance from the stereotyped text-books on the subject. Let a boy read through a “Physiology” text-book by some great and learned professor, and let him then say what useful lessons he has assimilated for his daily life, and he will probably tell you “Not a single one.”

Why is this? Is it not because the subject is approached by the professor without any regard whatsoever to the daily life and daily faults of ordinary people? Masses and masses of statistics are compiled—all are put forward as if they were equally well worth learning by rote—from nine out of ten of them absolutely no practical conclusion is drawn.

In a word, the writer does not start with what is familiar and interesting to the average reader ; he does not choose and apply what is practically useful—nay, essential—to the health of the average reader. In his desire to be accurate and complete, he forgets to be human and helpful. How grand it would be if our professors could be put through a course of advertisement-writing, in order that they might learn what sorts of things people want to know !

What if, instead of starting with the names of bones and muscles, and so on, name upon name, we started with what the boy had himself felt—fatigue ? In the *Physical Educator* I have written a whole chapter on fatigue, a sensation full of absorbing interest for everyone. Now suppose we showed a

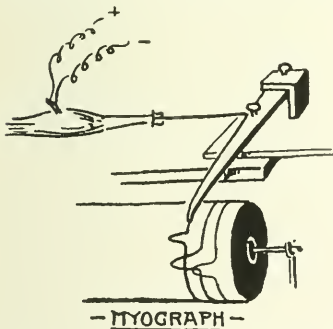


FIG. 16.—The Myograph: an instrument which writes down, on paper, a muscle's work and fatigue.

boy the experiment (not with a living animal, but with a muscle detached from a dead animal) ; suppose we used the Myograph, with electric shocks applied to the muscle to make it contract and work, as in Fig. 16. Suppose we showed him that the work used

up tissues, and produced waste-matter which poisoned the muscle chemically. Suppose we showed him how terribly the work overtaxed the muscle which

was already tired or poisoned—how strong a shock, like a will-shock, was needed to make the muscle move now. Suppose we performed a number of other experiments. Should we not here have the beginning of a fine lesson in Anatomy, Physiology, Hygiene, Pathology—a lesson, for instance, against overstrain at games?

Then it could be pointed out how emotions alter the breathing, the heart-beat, the attitude of body—these changes speak for themselves directly any boy in a class becomes angry or otherwise excited. The recent researches as to the chemical effects on the whole blood-stream, on the effects upon the movements of the digestive organs, and so on, could easily be mentioned. Perhaps Science will prove some day that all morally bad things are physically bad also. Researches are moving in this direction. Once we used to consider fatigue and depression as, to a great extent, mental; now we know that they are physical as well—that fatigue is a chemical poison of an acid nature. So it may be that everything which is bad morally is also bad chemically and physically. This is the kind of thing that would interest a boy. If he could be shown that cheerful and clean thoughts have a chemical and physical and muscular effect every time, then he would have learnt a fact of physiology which would really benefit him.

For it is a great fallacy to suppose that a boy must be benefited by all knowledge that comes out of a text-book of anatomy and physiology and is accurate and true and proven. These books for the

most part are like school geography-books—a mass of names and positions with no practical lessons for daily life. With all my painstaking learning of geography, divinity, and history at several schools, I am scarcely able to recall a dozen facts of the least use in daily life.

The reason is that the text-books of anatomy and physiology are written by men who are “specialists.” They are written about machine-men, not about living boys. They are written *for* men who are “specialists,” they are not written with a view to improving daily ways. There is great need of a work *for* boys and a work about boys. The writer must keep in his mind the boy who is on the one hand ignorant, on the other hand ready to be interested. I take it that is the state of the typical boy. I have no hesitation in saying that ordinary text-books of anatomy and physiology are utterly inappropriate for him.

I think that very early in any physical text-book intended for practical help should be quoted these words of Herbert Spencer. Otherwise a person reads the pages almost as if they did not concern his ordinary life and its constant choices; he reads about the lungs and air, the mouth and stomach and food, the excretory organs and waste, almost as he might read and learn by note that Archidamus was King of Sparta at a certain period, or that St. John was probably imprisoned in the castle of Machaerus. What he needs is the point of view that will stir him to sensible action in common spheres of life. Here are words that will tend to do this:—

“Now that our state is relatively peaceful—now that our muscular power is of use for little else than manual labour, while social success of nearly every kind depends very much on mental power—our education has become almost exclusively mental. Instead of respecting the body and ignoring the mind, we now respect the mind and ignore the body. Few seem conscious that there is such a thing as physical morality. Men's habitual words and acts imply the idea that they are at liberty to treat their bodies as they please. Disorders entailed by disobedience to nature's dictates they regard simply as grievances; not as the effects of conduct more or less flagitious. Though the evil consequences inflicted on their dependents, and on future generations, are often as great as those caused by crime, yet they do not think themselves in any degree criminal. It is true that, in case of drunkenness, the viciousness of a purely bodily transgression is recognised: but none appear to infer that if this bodily transgression is vicious so too is every bodily transgression. The fact is that all breaches of the laws of health are *physical sins*. When this is generally seen, then and perhaps not till then will the physical training of the young receive all the attention it deserves.”

Afterwards, as an example of what may be a “physical sin” (or mistake) for most children, if not for many men and women, one might with advantage learn immediately what Sir James Crichton Browne says about cigarettes and tobacco generally:—

“Boys at fourteen years of age are apt to drop into a habit that is then deleterious—namely, the habit of smoking. Whatever differences of opinion there may be as to the effects of smoking, physicians will agree that it is injurious before eighteen or twenty years of age. Nicotine, the active principle of tobacco, which is taken into the system during smoking, first excites and then depresses the heart's action, and slows the respiration. A small quantity augments the secretion of the gastric juice, and so increases appetite, while it also produces a certain degree of cerebral excitation and facilitates mental work; but an excess, *and the smallest amount is an excess to the young*, causes sluggishness in the voluntary muscles, mental irritability, dizziness, neuralgia, *and also*

—and this makes it exceedingly pernicious at puberty—excites the feelings. It is not unlikely that smoking stunts growth. The habit ought to be invariably discountenanced in boys and youths."

Boys do need interesting starting-points as well as practical applications. In orthodox text-books they seldom get either.

Comparisons are perhaps the best ways of teaching boys. Let a boy read a description of the lungs, and he will probably be unimpressed, uninfluenced. But let him compare his lungs to a room with flexible (expandable and contractable) walls, and he will be impressed and influenced. Let him be shown how he can move the floor downwards, the walls outwards, and even the ceiling slightly upwards. Then, again, let him be reminded of the time when he was out of breath after a race: how he felt, what he was inclined to do—perhaps to rest his arms against a fence. Let him be told why that was. Let him be shown a plant and be told about the circulation of the sap to rebuild and feed the plant. From such easy beginnings he will learn naturally about his own body, about its anatomy, physiology, and hygiene.

As a warning against mistakes, let a boy be shown a plant: let him be shown on it several flowers; let him notch the stalk of one of the flowers with a knife; let him leave another flower on the plant untouched; let him cut off a third and put it in water; let him take a fourth and keep it without water. After a few days let him watch the results, and be told what lessons he can draw from them, after he has first worked these lessons out for

himself. The notching of the plant and the consequent fading of it will teach him a lesson too obvious to explain in detail here. Only he must be told that a



FIG. 17.—The heart pumps fresh blood into the arteries, which branch off into little pipes or capillaries, where the blood gives up some of its fresh material, and takes up some waste-matter, which it now carries into the veins.

few days or weeks of a plant are equivalent to many years of human being: that the human being does not reach his prime perhaps till twenty-five, or even forty, whereas the plant reaches its prime after a very short while, a fraction of a single year. As another simple illustration from plants, take two flowers, and leave one in ordinary water, the other in red ink. It will be seen that the red ink entering the stalk circulates everywhere, even to the extremities of the flower.

Hence he can learn about the circulation of blood. He can see that whatever he puts into his mouth tends to reach throughout his body, and to influence every part of it, since it tends to enter the blood and so to circulate everywhere, pumped by the heart.

This would naturally lead to a description of some blood-vessels (Fig. 17) and of the heart. The wrong way of beginning is to start with the heart, and never to reach the human interest at all.

The heart teaches an extremely useful lesson, the

lesson of rhythm as a saver of energy. Here perhaps the beginning would rather be some exercise that the boy practises. Let the boy be reminded how long he can swing clubs, or walk, or do other things that are rhythmical, partly because a rhythm finds something corresponding to it in the human body. But disturb that rhythm, and the effort is increased. So the heart has its rhythm; keep to that rhythm, and you give the heart an easy time; disturb it, and you give the heart a difficult time—you tax your powers.

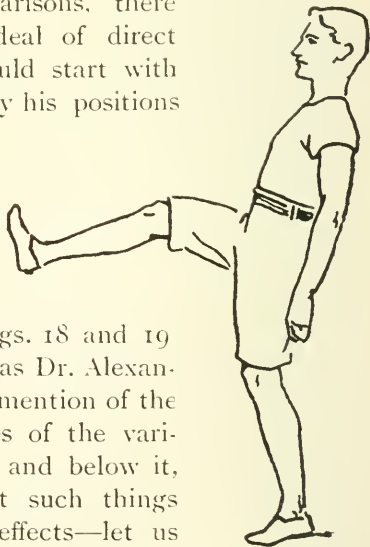
Dr. Richard Berry applies the art of teaching by comparisons, to the work done by the nerves, etc. He is lecturing from his written or printed notes, and, starting with this familiar fact, he says:—

“ My eye sees on the paper in front of me certain marks which are to it absolutely meaningless and unintelligible; it accordingly photographs them and telegraphs the impressions along the optic nerve to that portion of my brain which was trained by the schoolmaster to interpret written signs in the form of words. This part of the brain, known as the word-seeing centre, is situated at the back part of the brain in what is technically known as the parieto-occipital area. The written signs having been there interpreted are telegraphed on to the speech-centre situated on the left side of my brain in the inferior frontal convolution, and thence re-directed along the various nerves to the muscles of the tongue, larynx, palate, and so forth, which thus cause a series of air-explosions producing articulate speech in the shape of the Anglo-Saxon tongue. These air-vibrations, if they are uttered in a sufficiently loud voice, will reach your ear and there set in motion a series of minute tones which stimulate your auditory nerve in precisely the same manner as the needle of a phonograph indents the wax cylinder. Your auditory nerve will convey these stimuli to your word-hearing centre, situated in that part of your brain which is known as the first temporo-sphenoidal convolution,

and there interpreted according as to whether the impressions formed by the words used are familiar or not. Were the printed characters before me in some unfamiliar form, such as Arabic, my eye would, it is true, transmit those signs to my word-seeing centre, but there they would stop, inasmuch as that centre, not having been trained to interpret such signs, would fail to do so; consequently, no further orders would be transmitted to the speech centre, and I should remain silent. Similarly, were I to pour forth a series of strange and quaint guttural sounds by means of which Germans are in the habit of conversing, those sounds would reach your word-hearing centre, and be interpreted or not according as to whether that centre has been trained to the interpretation of such sounds."

Besides the comparisons, there should be a good deal of direct teaching; but it should start with the boy, and especially his positions and movements.

For instance, you can show him the effects of this or that exercise upon various muscles and organs of the body, as in Figs. 18 and 19. Instead of beginning, as Dr. Alexander Hill does, with a mention of the diaphragm and names of the various organs above it and below it, let the boy be taught such things first by the various effects—let us say of a wrong position. Or let him

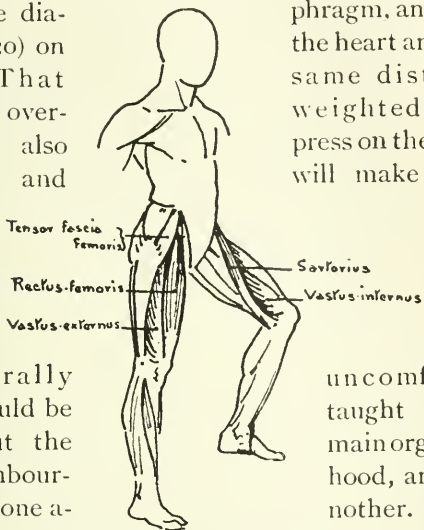


imagine his stomach distended with too much food eaten too fast; let him recall the feeling of breathlessness and perhaps of disturbed heart-beat. Why is

FIG. 18.—A Kick.

this? Because (see Chapters XXII. and XXIV.) the stomach, stretched out by food and gas, presses on its ceiling the dia- (see Fig. 20) on above. That stomach, over- food, will also below it, and

phragm, and hence the heart and lungs same distended weighted with press on the organs will make a boy



feel generally A boy should be deal about the their neighbour- effects on one a-

uncomfortable. taught a great main organs and hood, and their nother. He may

FIG. 19.—Some muscles used in a kick, which, with the left leg, helps to massage the stomach, with the right leg, the liver.

be told quite purely and simply that he has within him (see Fig. 21) certain storehouses of energy, certain glands that contain a precious fluid which he must not waste now because it has its use hereafter. Upon these glands there may be indirect over-pressure from above; hence he must learn to hold up his diaphragm and strengthen by exercises the muscles that hold it up—for instance, by raising his arm above his head, by bending his trunk in various directions (Chapters XX. and XXV.), and so on.

He can be shown also how the bladder presses upon these glands, and hence the importance of

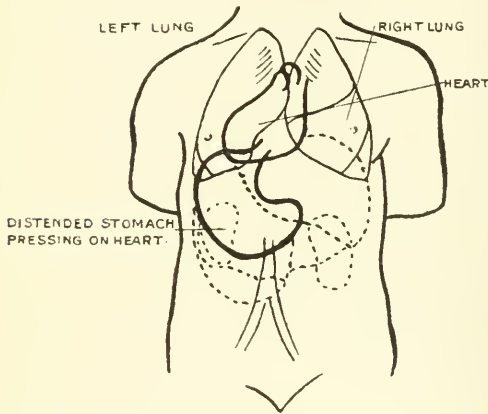


FIG. 20. — How the stomach, distended by gas, may press on the heart and lungs above, and so upset the heart-beat and the breathing. (Adapted from Sir Lauder Brunton's Diagram).

emptying it before sleep. Then he may be shown the pressure which would come through constipation, and the importance of regular excretion. It is of little use to tell him this if you do not give him the simple remedies. Every boy should know how certain trunk-exercises (such as the golf swing), and at least

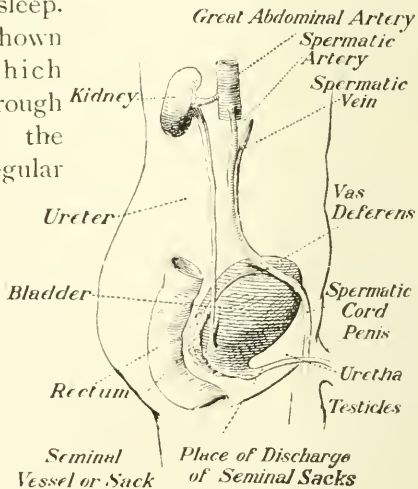


FIG. 21. — Organs of excretion and reproduction.

one form of massage (the circular movements round the navel) may help the excretion.

As to the organs of reproduction, there are many ways of teaching about them. Some prefer one way, some another. Some begin with a study of flowers and their pollen, etc.; others with a study of animals low down in the scale of animal evolution; others teach directly about human beings. Great tact is needed, especially if a boy has already been wrongly taught. Otherwise the best general rule for elders is to study the subject, and especially Nature, and then to wait for a child's questions, and, not necessarily to answer them in a moment, but to answer them some day soon. Personally I am not quite sure that a good beginning, in certain cases, would not be the history of compound words like "heart's-ease." The two parent words, "heart's" and "ease" contribute to form a new word, which has a life of its own. Anyhow it must be made clear that, if thoughts and the blood are pure and active, a special element in the body will be pure and active and strong, and this element may be needed to become part of the body of a new child. That to welcome and keep impure thoughts or blood now, may mean to poison and weaken that child, and "generations yet unborn." How much besides this a child should be taught, is a question reserved for a later chapter (XLV), in which a mother's views are offered. Whatever else anyone may think it best to omit, the vital importance of clean mind and clean blood would be emphasised.

The bad effects of constipation must surely be made clear to boys, again by comparisons. What would be the condition of a city if the drainage were sent back into the water-supply and even mixed with the food-supply? Boys must be told (see XXI.) that what should be removed is, by constipation, re-absorbed, so as to poison the whole body and depress its energy and spirits; how the clogged organs may press against the tender seminal vessels on one side (as the over-full bladder may press on another side); how a strain to move the bowels may squeeze these vessels still further; how the habit of pill-taking, to which so many thousands of Anglo-Saxons are slaves to-day, can be prevented now by carefulness. A word should be said about clogging in general, which may be likened to dust or rust in machinery, necessitating more power to work the machinery, which even then gives poor results.

The vital arts of excretion must be explained—the washing of the mouth, the blowing of the nose, the fuller exhaling from the lungs, the sweating and the cleansing of the skin, and so on.

Let boys learn that sentence, exaggeration though it is, WE ARE WHAT OUR BLOOD IS. Professor Tyn-dall said. "the morality of clean blood ought to be one of the first lessons taught us by our pastors and masters. The physical is the substratum of the spiritual, and this fact ought to give the food we eat and the air we breathe a transcendental significance. In recommending this proper care of the physical

organism, it will not be supposed that I mean the stuffing or pampering of the body. The shortening of the supplies or a good monkish fast at intervals is often the best discipline for it."

Boys should also be told some of the bad effects of over-pressure of the blood and feverishness, or at any rate local heating, and hence the importance of coolness. But it is useless to tell them of these evils—we might almost call them diseases—unless you also tell them of the remedies—the uses of cold water, the way to relieve over-pressure of the blood by certain exercises, or by alkaline foods, such as salads, and so forth.

Food-values (see Chapter XVII.) the boy must certainly be taught. First come the body-building or Proteid elements, and their sources in order—for instance, milk-proteids, cheeses, nuts, and so on. Also the boy might be taught a little about their prices—how much body-building stuff he can get for a halfpenny from various foods. How an ounce of Proteid will cost him about a halfpenny from buttermilk or the pulse-foods, and more than ten shillings from oysters. Then come the fattening and heating and energy-producing and Proteid-saving foods; and so forth. But, taught in this way, the food-values would not interest a boy very much. Rather let him be shown a meal or part of meal, a piece of bread and butter, an apple, a bit of cheese, and so on. Let him be told that the piece of white bread contains perhaps ten per cent. of body-building material if it be stale; that it contains a lot of starch

to give fat, heat, and energy, and save Proteid. Let him be told at the same time that it is very poor in the elements that help to cool the body and that tend to excretion — namely, certain “salts” and fibrous materials. Let him be shown that these materials abound in the apple which, however, is not rich in body-building elements.

But he must also be taught what foods and drinks serve as cloggers of the system. He is not too young to learn about irritants, and about those purins (see the Appendix) on which Dr. Walker Hall has written even more convincingly than Dr. Alexander Haig. Let him learn their probable effects upon the blood-pressure, and upon the arteries, etc. This could be illustrated by an india-rubber tube with water circulating through it.

An important lesson which he has to learn is that Nature's changes are gradual. Let him be told about a man who fell down in a fit of apoplexy when he ran to a station directly after a heavy meal. Let him understand that in his own case this exercise soon after excessive eating is bad, even if he does not feel it at the time ; that it takes years and years before some changes show themselves ; that it is like adding grain to grain until you get a certain weight of mischief. He will gather for himself how important it is to rest for a short while, and breathe deeply and rhythmically after a heavy meal ; or else not to take all that heavy meal.

It has often seemed to me that one of the hardest things to impress on one's realisation and memory is

that a state which feels like a sudden change has actually been coming on by degrees for days and weeks and months and years. It finds us surprised: it takes us unawares. The alterations have been added "line upon line." Looking back, I cannot help thinking that the right way would have been to learn early what one was to expect, and to learn early how to guard against mistakes in good time. Instead of this, we are allowed to wait till the process is over. Then, all unready, we find ourselves driven to some inadequate and make-shift protection. We ought to have been well-fortified, well-provisioned, well-manned from citadel to outpost. Instead of this, through want of teaching about *vital* anatomy and physiology, and *vital* preventives and remedies, we know nothing of the danger till the enemy is almost in our citadel itself. It is thus that puberty takes most boys unawares. Here is a passage that might be improved on; but something of the kind a boy ought to know long beforehand, for the sake of his self-respect, his self-knowledge, self-reverence, self-control; for surely Tennyson put those three words in the wrong order.

"Until the sexual organs begin to grow and show signs of activity, the average boy, in structure, tastes, and character, is naturally very much like the average girl of the same age; his body has the same general shape; the shoulders are sloping and of about the same breadth as the hips; the muscles are soft, some times even to flabbiness; the hair on the head is fine and glossy; there is no beard, and the hairs on the general surface of the body are hardly discernible; his voice is thin and lacks volume; if he sings, it is either soprano or alto, for the vocal cords are too short to vibrate in bass tones. His tastes, sports, and ambitions are

about the same as those of the girl; unless, as is the case in most civilized countries, the two are early taught that certain ways of acting are 'for girls' and other ways are 'for boys.' Customs and fashions do much to obscure and even to change natural tendencies. But when the sexual organs begin to develop, several changes are immediately noticed. For example:—The boy's body becomes more erect, his shoulders begin to grow broader and more nearly square, his chest expands to make room for his enlarging lungs, his muscles increase and strengthen, the hair on his head becomes coarser, and the fine, almost invisible hairs that cover the entire body, begin to grow longer and take on more color. A profusion of beard develops on the face, and a thick growth of hair appears on the lower part of the belly. The larynx also enlarges, pushing out the skin and forming what is known as 'Adam's apple'; the vocal cords elongate correspondingly and the voice changes from the thin, piping tones of boyhood to the heavy, full, rich tones characteristic of manhood. The soprano voice becomes the deep bass or the ringing tenor; perhaps the change produces the thunder-tongued orator: it certainly should produce the silver-voiced lover. And all this because the testicles develop normally and secrete fertile semen which, by being again re-absorbed into the general system, and by reason of its reflex, stimulating influence over the entire system, enables a youth to stand up like a creature in the image of God, and when he hears the call, 'The world wants men; large-hearted, manly men,' he instinctively and cheerfully responds, 'Behold, here am I; send me.'

"To the competent observer, the mental and moral quickenings that occur within a normally developing young man at puberty are quite as striking as the physical changes.

"Mental enthusiasm and moral courage should keep pace with muscular strength and general physical vigor. 'That is man!' bursts spontaneously from the lips of a properly developed young man, whenever he sees an act of cruelty, wrong, or injustice. It is as natural for a manly youth to escort and protect a lady in all places of danger, as it is for the fully developed males in a herd of wild animals to protect the females and their young.

"Sometimes budding, unsettled manhood exhibits itself in eccentric and objectionable ways. A rapidly developing boy hardly knows what to do with himself.

"How he would like heroically to stop the terrified runaway horse that is dashing toward some destruction with the prettiest, richest girl in the community, and, after saving her life, marry her and take charge of her millions!"

The obvious lesson, from this knowledge of the vigour that will one day press for self-expression, is to prepare interesting outlets of self-expression, and simple, unobtrusive helps to self-control, long beforehand—games, athletics, hobbies, exercises—lest when the time of stress comes, the period of great responsibility, the "good game to win," the boy lose his poise, his purity, his power, his self-respect.

The lesson of timely prevention might so easily be taught from war, politics, and other subjects.

Rhythm (already mentioned) and regularity are another lesson. These can be illustrated by excretion. Let a boy learn to relieve his bowels on a regular occasion every day, till the body gets that rhythm. The rhythm can be illustrated from the whole of nature, and indeed from almost anywhere.

The teaching must not be morbid. While a boy realises that every cause must have its effect, he must realise that the causes are to a great extent in his own hands; that *now* is the time when he is forming habits according to which he will still be a good cricketer, let us say, at the age of forty-five or fifty, or else a "hopeless crock"; a man enjoying life and cheerful, or a man tired of life and miserable, as well as unpleasant to look at. Let him be told the importance of early habits, and the ease with which he can build them.

Illustrations are invaluable throughout the teaching. Here are some, for instance, of the cells of the brain. They are copied from Dr. Clouston's little essay in the Penny Health Series. In the young brain the cells are unconnected: they are scattered more or less regularly over the brain (Fig. 22) like the

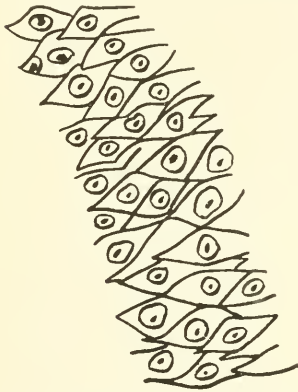


FIG. 22.—Brain-cells before birth. They are not yet associated in groups, nor connected by "processes" or fibres.

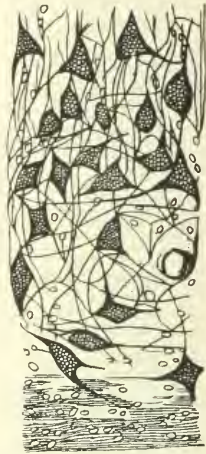


FIG. 23.—Brain-cells of a grown-up person, grouped together and associated by fibres, etc., in a most complex way.

divisions of an orange when we cut it across. Later on, see how complex the brain is (Figs. 23 and 24), how some cells have approached nearer to others and have connected themselves with others. Let a boy realise that the time for cell-planting and cell-connection is *now*: the earlier the better.

Let him train his senses and his imagination so that he may enjoy things which are clean and useful

otherwise his first enjoyments will be of things that are foul and harmful. Let him not only connect what is useful with what is pleasant to him, but let him also know just why that connection is important ; just how that connection is registered in the brain, and will be with him perhaps through life, and decide the way in which he thinks and feels afterwards, attracting him to duties.

He must again and again be taught that everything counts, and especially every thought. On no account must his anatomy and physiology be separated from his psychology and religion. He must be reminded constantly of such inter-

esting ideas as those of Professor James and Professor Elmer Gates. He can experiment now and then for himself. *e.g.*, by positions and breathings, and see how, for instance, muscular relaxing with rhythmical breathing may relieve him of anxiety, just before a match or an examination ; how, on the other hand, pleasant thoughts will relieve him of unrhythmical breathing and muscular tension. He must understand that every thought has its chemical and physical effects ; that it is altering his body for the better

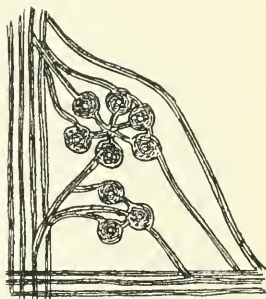


FIG. 24.—Brain-cells associated in groups—every member of a group is connected with every other member, and the whole group is connected with the general nerve-system, thanks to the fibres.

or for the worse; and that he is responsible for his body because he is responsible for his thought. This must not make him fussy—a serious danger, requiring great tact on the part of teachers. What we want is that he should understand what is *normal*, and what helps to form or restore the normal, to remove the abnormal.

Let him understand that he is the manager of his body, and that he must without morbidness correct its mistakes. That correction is as truly an art as the working out of any exercises that he does in the class-room or the playing-field. He can be told that now his body is in the wrong position, the chin too far forward, the spine abnormally curved, and so on; and then he can be told what exercises would affect the muscles and remedy the faults. Teachers of anatomy and physiology have no idea how many useful lessons they can easily extract from just the common things which boys are doing unconsciously. A boy frowns—there is a chance for a lesson about the muscles of the face and about the effects of muscular tension.

But almost the only people who draw striking conclusions and practical conclusions from the data of anatomy and physiology are—advertisers! Read their scientific notes, really for the most part accurate, about the liver and kidneys. The masses of our people get their entire education about the body, from advertisements, chiefly from fraudulent yet clever advertisements which begin with fact, but pass on to fiction; having interested the person with

a true description of ailments or of health-conditions, they then go on to suggest not the permanent remedy and the way of avoidance of causes, but some liver-spur, some kidney-reliever for the time. The pity of it is that the writers and teachers of anatomy and physiology, though they may begin as the advertisers do with facts, do not often begin with interesting and familiar facts, and do not proceed, as the advertisers do, to practical conclusions. They miss *their* more than golden opportunity.

The above scattered remarks are meant to be merely suggestive. Hundreds of other equally good or better remarks might be cited. For instance, one could take cold water as a thing interesting to all boys, either because they like it or because they hate it. From the effects of cold water upon the sensations and feelings many facts and principles of anatomy and physiology might be drawn. How much better this would be than to begin with the names of the bones of the body and their joints and so on, then to proceed to the names of the organs, their uses and so on, in which at present the boy does not take the very least atom of interest, except in so far as he expects to score marks by his knowledge, or else avoid impositions.

Somehow there seems to be a sort of shrinking fear on the part of learned lecturers and writers, lest, if they drew a practical conclusion, some critic should jump on them and say, "This is outside your province: your province is pure science—this is practical conduct." The specialist may tell you, as

Dr. Hill does, of the individual cells in the human body, and of the ways in which they help one another. But when it comes to the ways in which we should help the cells, the "specialist" fears to come off holy ground, and to walk upon the land of human interests and needs. Still less does he dream—or dare to tell his dream—that as each cell in our body depends for much of its welfare upon all the other cells and upon us as its owner, so each human being in our world, you and I and all the rest, may depend for much of its welfare upon all the other human beings, and upon God as its owner. I suppose that if the anatomists and physiologists of the "schools" were to teach us our mutual dependence and duties and responsibilities and privileges, they would exist in mortal terror of being accused of trespassing on the grounds of hygiene, or poaching on the preserves of religion. How can a real teacher of anatomy and physiology help trespassing? How can he so devitalise his subject as to strike out from his lecture such a phrase as this, because it savoured of religion and ethics? "There are many spirits in man, good spirits and bad spirits. . . . Every little cell in the body incarnates a spirit. Every group of cells is the incarnation of a larger spirit—an ego—composed of an aggregation of harmonious spirits, just as every society has a 'spirit,' even though each separate individual has a spirit—*is* a spirit."

This dread of preaching is so morbid. It is not the preaching that one needs to be afraid of—it is the wrong way of preaching, and especially the

preaching from a pinnacle, out of touch with the listener and his dangers and difficulties, his interests, attractions, yearnings

CHAPTER XIX.

PHYSICAL TESTS FOR BOYS: WITH RECORDS.

Physical tests, with records, are needed by the whole nation, including those about to marry; but they are especially needed for the young as a preventive. It would be well if we had a register, perhaps not annual, but renewed every few years, a census of people and their general state of health. Let it be as compulsory as any other registration.

For boys, however, the tests and records must be very thorough. Those which have been made by Dr. Roberts are not nearly wide enough, valuable as they are in certain respects. Dr. Clouston gives some interesting statistics as to the height and weight of boys at different ages, taking a very low standard—the lowest standard, he says, with which parents who are at all well-to-do should be content:—

Gain in weight.	In height.	At what age.
9 lbs. - - -	—	- 4 to 5
4 to 5 lbs. - -	—	- 5 to 6
2 to 4 lbs. each year (say 18 lbs.)	$1\frac{3}{4}$ inches a year (9 to 12)	- 6 to 12
(The weight should be 5 stone 4 lbs., the height 4 feet 5 inches, at the age of 12),		
4 to 10 lbs. each year	$2\frac{1}{2}$ inches each year	- 12 to 15

10 lbs. each year	-	3 inches each year	-	15 to 17
6 lbs.	-	-	-	less than 2 inches
6 lbs.	-	-	-	17 to 18
6 lbs.	-	-	-	1½ inch
4 lbs.	-	-	-	18 to 19
4 lbs.	-	-	-	¼ inch
10 lbs.	-	-	-	19 to 20
10 lbs.	-	-	-	¼ inch
				after 20

Dr. Roberts (in his "Manual of Anthropometry") says that:—

The weight (with clothes) was—

50 lbs.,	the height	41 inches,	at the age of	5
66 lbs.,	..	50½	10
94 lbs.,	..	60½	15
132 lbs.,	..	66¼	20

The difference between the tallest and shortest boys at the age of 14 was 20 inches. These figures are taken from the (often underfed) artisan class, and so give the *minimum* average with which one should be satisfied.

The height and weight are useful as evidence, but they are apt to be fallacious. A boy may be tall, yet may have overgrown his strength: he may be heavy, yet may also be too fat: or he may apparently be too light, yet owe his lightness to his fine and thin bones.

Then, again, the size of the chest is not a satisfactory criterion by itself. The chest may be overdeveloped, as distinct from a small chest which yet is lithe and flexible and has no waste-room for dust and disease-germs.

The sight should always be tested. This is of vital importance, so long as the sole prescription is not a pair of spectacles, a prescription, like drugs, generally

recommended far too early. There are plenty of other ways worth trying first.

The heart, of course, should be examined, though different doctors are liable to give different if not contradictory reports. What one wishes to know is whether the rhythm is regular, whether the blood-pressure is too strong or too weak, and so forth.

The examination should be made not only when the boy is in an ordinary condition but also—and particularly—after various kinds of exercise, and after work; so that one may know better which forms of exercise are good or bad for this or that boy. It is noticeable that, after his walk of a hundred and twenty-five miles in less than twenty-seven hours, Mann's heart was not morbidly enlarged or in any way out of order; neither apparently was his blood remarkably acid. This speaks in favour of a pure diet, at any rate for certain people.

The tongue, again, is another good test commonly applied. As with the heart, so with the tongue, an attempt should be made to find out what disagrees.

The blood should be examined, as well as the urine, but occasionally and with great caution. Many premature conclusions have been drawn from the urine—for instance, with regard to "Bright's Disease," which the boy never had at all. But it is as well to test and see whether the urine is not over-acid. The test with litmus-paper is extremely simple.

The lungs are not tested well at present. Records should be kept, not merely of the measurement of

the chest, but also of the rhythm and the number of breaths in a minute. and of the extent: that is to say, of the extent to which the boy uses his lower and his middle breathing (in various directions); and of his capacity in cubic inches. These tests should be made and registered at intervals, so that some effects of various exercises and dietaries may be estimated. They are quite as important as—and far easier to make than—the terminal examinations in “learning.”

As examples of the interest of these tests, especially when duly certified, at schools, I quote first from McMillan's “Means and Ends in Education,” then from Behnke's “Speaking Voice.”

“In Bradford, where experiments in breathing-drill have been made in two Board-schools, the measurements (taken by Dr. Kerr, the Howard Medallist for this year) show that of eighty boys, of average physique, forty who took the breathing lessons grew one-tenth more in stature within six months than did the remaining forty who had no lung-drill. Yet the boys taking the breathing-lessons were older than the others, and would, under ordinary circumstances, have grown less rapidly than the younger companions. The exercises are now being given in four large schools.”

After about two months' work in class, with only one lesson a week, pupils of seventeen to twenty years of age are stated by Behnke (p. 257) to have gained in breathing-capacity, 18, 17, 39, 41, 62, 31, 14, 31, 24, 31, 57, 44, 68, 62, 34, 41 cubic inches respectively; and, in chest-girth, $1\frac{1}{2}$, $1\frac{1}{2}$, 2, $3\frac{1}{2}$, $2\frac{1}{2}$, $2\frac{1}{2}$, 1, $2\frac{1}{2}$, $2\frac{1}{2}$, $1\frac{1}{2}$, —, —, $2\frac{1}{2}$, 1, $\frac{1}{2}$, $3\frac{1}{2}$.

I notice here that the increase in chest-girth is not the same as the increase in breathing-capacity: the pupils who had the greatest increase in chest-girth ($3\frac{1}{2}$ inches) had not the greatest increase in breathing-capacity (41 inches). This is partly because the measurement of the chest-girth (outwards) does not take into account the full increase in lung-capacity (partly downwards).

The nostrils should surely be examined. One is likely to be less free than the other. Remedies such

as the special breathing through one nostril, water-breathing, and leisurely mastication should be suggested.

The spine and its curvatures should be noted, and abnormal curvatures should be corrected by such exercises as have been offered in the Physical Educator. One or two are cited in the next chapter. Other spinal tests might include the one with acetic acid. I have known cases where it has led to a recognition of disorders not suspected before, and thus has led to sensible remedial work.

A simple index is the state of the skin, not only of the face but also of the shoulders. To have spotty shoulders is, as a well-known teacher of physical culture has pointed out, a bad sign. The boy should take a pride in having a clean skin, not merely thanks to frequent washing but also thanks to general purity of blood.

The excretion should be attended to. The boy should be encouraged to perfect candour, and an individual diet should be suggested, with certain exercises, etc. (see Chapter XXI.), in case of constipation.

Occasionally the excreta themselves might be analysed, in order that it may be known which foods are nourishing the boy and which are not. Merely to pass foods through the body does not nourish the body. But whether this or that food is passed through the body unused or not, cannot easily be found out except by the examination of the excreta. The process of examination is, for a specialist, not

more objectionable than many post-mortem examinations, and not a few operations.

Then, again, the pace of eating should be registered, the average pace for average mouthfuls, including mouthfuls of half-liquid foods. Tact will have to be used in order that morbid fussiness may be avoided.

And of course the teeth should be examined also, and attended to at once. Much of their health will depend upon the pace of eating and the kind of food. It is generally agreed that flesh-foods are bad for the teeth, while dry grain-foods or cereals are good for them.

All the tests and records should be with a view to remedial work and a legitimate pride in a normal body—to such remedial work as the care of the feet, their cleanliness and shape; the removing of over-tension of the muscles, as shown in gripped hands and frowning faces; and even the removal of a tendency to secretiveness: these matters seem to me to be a part both of school-education and of home-education.

How utterly wanting schools are, except for their occasional "reports," in tests and records of the feelings of the boys! Surely it is just as essential that a boy should be comfortable, energetic, and self-controlled, as that he should be a certain height, a certain weight, or a certain age! Or, dear soul, should know long lists of places, battles, temple-furniture, mathematical formulæ, "irregular" duals and genitives, and so forth. The things that really

count are the comfort, energy, and self-control. Hence there is urgent need of candour between boys and their elders, candour which can only come through real and tactful friendship.

This record of the boy's feelings is very important according to modern views about emotions and their effects on physical health. Dr. Schofield has rightly maintained that the person who thinks himself diseased, and yet has no sign which the doctor can find out, is as really diseased as a person who has many signs. For surely the imagination of a disease is itself as genuine a disease as any. The feelings become a test, and indeed may become *the* test, of health.

To attend to these things may make certain boys too introspective: that is the danger. But in most boys—if the managers have tact—it will develop a proper pride, a pride in a *normal* body.

And it is by all these and other data as well, that any changes of diet, etc., must be tested. It is not sufficient to test them through effects on the height and weight, we must also test them by effects on the brain-work, feelings, etc. After a fair trial such tests and records will be simply invaluable evidence for the home and the nation.

The illustration of the Ergograph, invented by Professor Mosso, of Turin, shows a way of registering some effects of brain-work, etc., upon muscular work and physical energy—a way that is likely to be deeply interesting to everyone, and not likely to tend to morbid and self-centred fussiness. The

finger (to the right) lifts a weight or pulls against resistance, and its energy and endurance (its weakness and fatigue) are tested by up and down lines

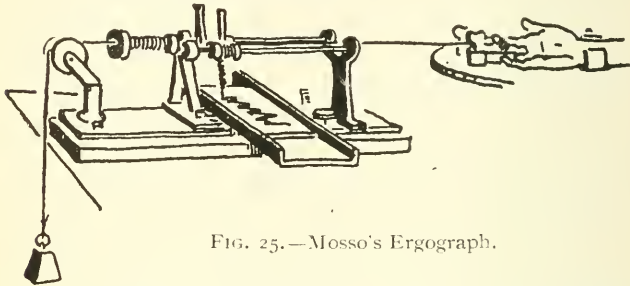


FIG. 25.—Mosso's Ergograph.

traced on paper. After severe examination-work the weakness and fatigue are more noticeable, as a general rule. This is only one example out of many to show how there *are* easy, yet none the less important tests, if only we would apply them. If only we could get absolute candour on the part of boys (and this implies genuine friendship on the part of his managers), we should get still more valuable evidence.

Such candour would prevent many punishments by preventing the mistakes themselves. I know one master who says to his boys, "I can forgive mistakes. I cannot forgive secretiveness and lying. I want to help you, to work with you. If you will not tell me openly where your weaknesses are, you must go away from here and make room for another boy whom I *can* help. If you will tell me, I believe we can conquer them together." He applies the test

of the boy's own feelings and experiences. And the excellent physical and mental and moral results at his school speak for themselves.

For of what use is height, weight, size, etc., even together with activity, if all the time there is discomfort, if all the time mistakes are made which now and afterwards breed self-disrespect in the boy and man. Such discomfort and such mistakes must be registered as far as they can, not with a view to a collection of morbid statistics, but with a view to sensible preventives and remedies before the age cometh at which no remedial work will be done. That age is getting earlier and earlier every year, at least so far as I can judge by results. As civilisation goes on, people need nervous as well as muscular remedies at an ever earlier age, and at an ever earlier age they begin—alas!—to despair of themselves. It is during youth that the tests should be made and the disorders anticipated and remedied.

CHAPTER XX.

PRIDE IN THE BODY: PREVENTIVE AND REMEDIAL WORK.

THERE are some who hold that a boy should never be proud of his body. They are not altogether wrong if the boy thinks that he is anything but normal, anything better than he should be, when he is well-developed and lithe and clean. Even if he is conceited, however, that abnormal

speciality, perhaps the big biceps which he has over-developed, may be useful as a starting-point for self-respect. I know so many cases of boys and young men who have received their first step towards self-control and self-respect through the development of a big biceps which could lift increasingly heavy weights. Such weight-lifting did much harm, but at least it made the individual think, for the first time, "Well, after all, I have a body that is not quite helpless, a body that it is worth while to attend to and to train, and that it is worth while not to abuse."

Anything is better than to regard the body as a thing to be neglected or bullied. It is at least our instrument of expression. In reality it is far more than that: it is our constant companion; it influences us more than any friend, any external condition. It is always with us, impressing its state upon our plastic mind.

Rather, the boy should compare it with his own garden (if he is taught gardening, as he should be); or with a house or a study, in which he should take a pride, or even with his notebooks, which he should keep orderly and neat. He must take as much sensible pride in his body as in anything else of his, much more pride than he takes in his cricket-bat.

For remedial work, however, the boy cannot at first depend entirely on his own judgment: he needs an expert with heart and soul in his work, a man who understands boys and their needs; a man who knows that boys need plenty of rest and repose, that

they must not have long stretches of violent or exhausting work; a man who understands the interests of boys, and especially their ambition to succeed in games; a man who knows that boys have a sense of humour, and at the same time are intelligent and ready to understand what is put before them in the right way.

It follows that the trainers of boys must be better educated and better paid than they are. There must be more of them. It is ridiculous to expect one single instructor to attend properly to hundreds of boys at once, especially if he be—from the ordinary point of view—uneducated, well-trained though he may have been in a certain routine of gymnastics. Why should not gentlemen take up Physical Culture as their profession? What is there *infra dig.* about it? Surely nothing. The amount of qualifications required are as striking as those required for any profession. The man must know his Anatomy, Physiology, Hygiene, some Pathology, Mechanics, Psychology; he must have sympathy, patience, tact; he must be a gentleman; he must have a strong will; he must have great intelligence; he must be himself heathy and fit in mind as well as in body. Does any profession demand more gentlemanlike qualifications? I think not.

The expert will graduate the work. Of course, as far as possible, he will classify the boys, so as to relieve himself of too much individual work; but he will not put all the boys at once through some hard if not dangerous performance. The nervous boys he

will train by degrees. When he is teaching nervous boys to swim, his first aim will be to give these boys confidence. He will start them well within their depth; probably he will not start them till he has taught them the movements of the arms and legs; he will not make them dive from a high board before they can swim; he will gradually increase the height of the dive and its difficulty.

The expert must train the boys to self-correction afterwards, and indeed must go a step further; he must train them to sensible correction of others. When a small boy is going wrong in any way, a hint from a big boy will often carry far more weight than a hint from the master himself. "Why don't you hold your head up? Try this exercise for it"—such a hint, let us say, from the captain of the eleven, would be singularly effective in the case of an ordinary boy at school.

In a little chapter like this it is impossible to go into much detail. All that I can do is to cite a few common remedial practices as samples.

First come the feet. If the boy does not stand evenly, if one leg is rather shorter than the other, then let him stretch down first the heel then the toes of that leg, standing perhaps upon a footstool or a raised plank. If he does not walk with his feet at the proper angle, if he turns them too much in or out, let him go through the lunge-drill suggested in Chapter XXV. If his feet are flat, let him walk up the inclined plank, and let him practise the starting-exercise in the same chapter; and so on.

His neck will probably need remedial work. Some exercises are cited in the drill in Chapter XXV. The first will probably be the most useful. Others are given in the *Physical Educator*.

For developing atrophied or weak muscles about the abdomen and spine, he may try the inclined plank or the quarter-circle or the ladder, so long as in each case he does not strain, and attends to the correct position—chin in and back hollow. The illustrations (copied from some exercises selected by



FIG. 26.

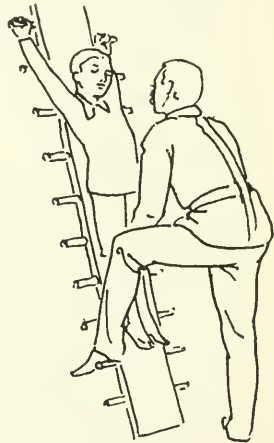


FIG. 27.

Lieut. Flynn for the *Physical Educator*) show types of remedial work in case a boy “pokes” with his chin, has his shoulders too far forward or his chest too far back, and his back rounded.

In Figs. 26 and 27 the boy is doing an exercise

under supervision and with help. In Fig. 28 he is doing one under supervision; in Figs. 29 and 30 without supervision; in Figs. 31 and 32 without apparatus, unless we count the floor as apparatus. In all these exercises, important neck-muscles

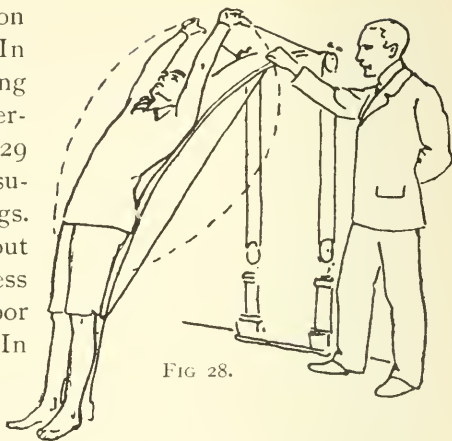


FIG 28.

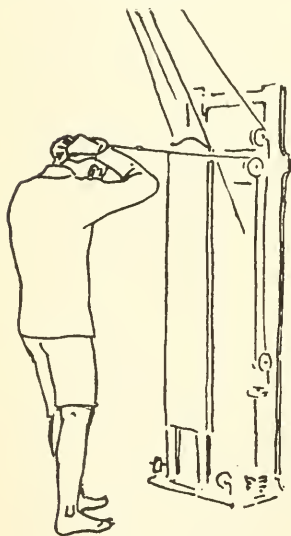


FIG. 29.

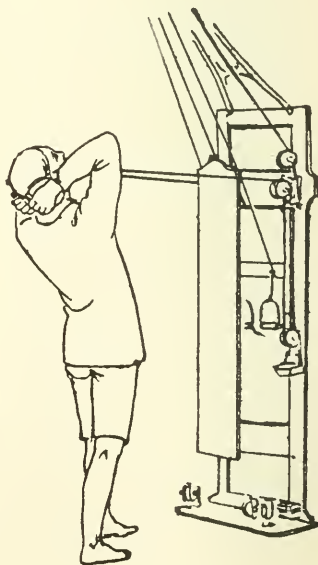


FIG 30.

and trunk-muscles are strengthened; in some of them other muscles are strengthened also (for instance, those of the arm and leg). Additional remedial work is suggested in the special chapter on Positions and Expressions (XXIV).

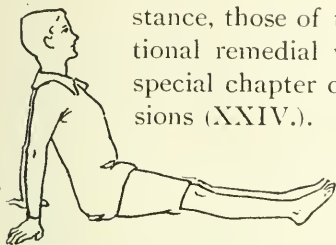


FIG. 31.

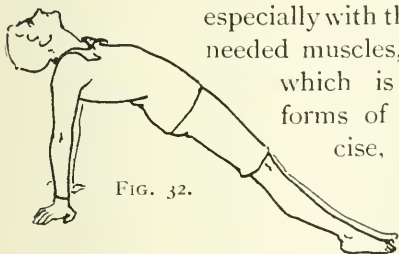


FIG. 32.

The movements in Figs. 33 and 34 belong to the "Full Contraction" System, and deal

especially with these great and much-needed muscles, the *latissimus dorsi*, which is used in so many forms of athletics and exercise, and the *trapezius*, which is too often neglected in physical culture. Notice

how the hand may be relaxed, and should generally be so, if the object is to exercise the other muscles. Sandow's advice to everyone to grip a spring-grip or dumb-bell with both hands all the time is most unscientific. It not only produces stiffness and tension: it also distracts the attention from the special parts. For a few muscles the dumb-bell is good, especially if used occasionally.

As helps towards such remedial work, there should be provided plenty of good models, including statues; though there should not be an attempt to make a uniform type of boy. There must be individual ideals according to age, height, weight, etc.; and also according to character.

Another help will be the large mirror. Without it the boy will perhaps be unconvinced that he is standing crookedly, that one nostril is nearly closed, that his face is frowning, that he has this or that fault. Properly used, no apparatus is more likely to lead to good remedial work. The lungs could not easily be

tested in this way. They could be tested, and then their weaknesses remedied, chiefly by the hands. A boy might test his lowest breathing by putting his hands on his abdomen; his middle breathing by putting his hands now on his front ribs, now at the sides, now on his back ribs, and so forth.



FIG. 33.



FIG. 34.

FIG. 33.—“ Full-Contraction ” exercise to strengthen the *trapezius* muscle.

FIG. 34.—“ Full-Contraction ” exercise (for each side in turn) to strengthen the *latissimus dorsi* muscle.

Not only should muscles and organs be remedied if they are abnormal; other things should be regarded as abnormal as well—nervousness, secretiveness, untruthfulness, temper. Sluggishness and morbidness should be regarded as no less abnormal and undesirable than a weak biceps or a wrongly curved spine.

The best of remedial work of the right kind is that it can be worked out to a great extent by practices that are good for *all* purposes. Let us take an example from this list—a case of secretiveness and untruthfulness. Nothing seemed to appeal to one boy until he was taught Sloyd, which, as everyone knows, is a training in manual and mental accuracy, especially in carpentering. When the boy had become proficient in Sloyd, which interested him, he had not only exercised his arm, hand, and fingers: he had also become much more open-minded and truthful.

Or, again, consider leisurely breathing while the boy stands in a good position. It can be practised between the exercises and at intervals during working hours. Such practices are bound to be remedial for most boys, but not morbidly so: they serve a number of purposes as well—thus they prevent the boy from fixing his attention solely on his own faults.

The same applies to most of the trunk-exercises, such as the Golf-swing. While a boy should know the many uses and values of a movement, he need not always be thinking of it as remedial. It *is* remedial, but that aspect of it need not be over-emphasised.

Nor should a boy be allowed to imagine that it is a special merit on his part to do the exercises; he should be led to regard them as the least that could be expected of him; *he should regard the normal body as a matter of course*, as no less a matter of course than legible writing or intelligible reading out loud.

So with constipation—that *must* be remedied. A boy should be led to regard his daily excretion (I shall deal with it in the next chapter) as equally important with his daily feeding. At present there is no doubt that the want of free excretion is a great bar to self-respect. How can a boy look upon his body as God's house, how can a boy consider his body worthy of God, if that body sends out foul excreta, or, worse still, if it keeps them in? Few have realised how much this habit of constipation—almost a national habit now—not only poisons the blood and the body, but also stands in the way of self-respect and consequent pride and sensible self-control.

CHAPTER XXI.

WATER, CLEANLINESS, AND EXCRETION.

WATER, when rightly used, is valuable as a help to self-control, as a soother, as a hardener, as a tonic, and also as a cleanser.

The most cleansing kind of water is of course the warm. Warm water should be applied to the skin before soap is used. Then good soap should be used, together with energetic rubbing. This is for cleanness. Cold water is rather for self-control, for hardening, and for a tonic: it is especially advisable after the body has become warm and after the body has been cleansed. With the cold water there should as a rule be energetic rubbing, as with the

warm. This will invigorate the body, and give it a pleasant glow.

Local uses of cold water are invaluable. First there is the use as a tonic, when cold water is sponged over the head, especially the forehead and the back of the neck (at least so I find), and when it is allowed to flow over the wrists. Another use which helps self-

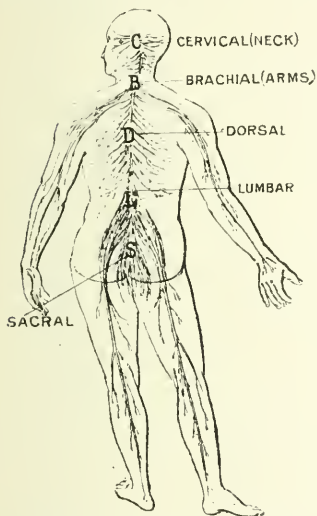


FIG. 35.—Some nerve-centres. Cold-water sponging over the highest and lowest parts of the spine, and cold sitz-baths, may be very helpful.

control is the application of cold water to the base of the spine, as well as the back of the neck. This should be followed by brisk exercise. And indeed that is a general rule after the use of cold water. Breathe fully and rhythmically, then move briskly, to restore the poise and the circulation.

The regions of the spine near which the water may be applied, are shown in Fig. 35, and the nerves of the lower region—the Sacral, as it is called—in Fig. 36. Fig. 37 shows a cold sitz-bath, not to be

taken soon after a meal or any severe exertion.

In some cases a gradual progress from cool to cold water is better. The nerve-specialists, Professors Proust and Ballet, in their useful little work on

"Neurasthenia," say: "Sitz-baths with still water are to be administered, first temperate, then cool, and finally cold. Thus one will arrive progressively at

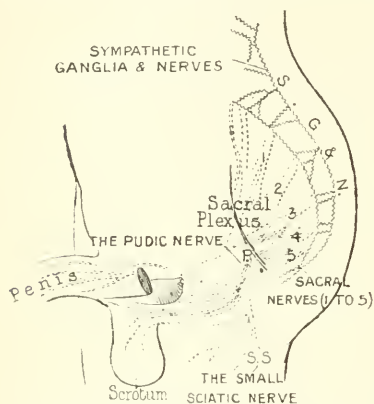


FIG. 36.—Some Nerves from the Sacral Plexus near the base of the Spine. These may be affected by cold water sponging, etc.

nately. With many people it has become a necessity. At the best it seems to be a temporary and makeshift remedy; it does not suit every one even as that. I do not think much of the objection that it is "unnatural." Constipation itself is surely unnatural, and it is less unnatural to remove the poisonous

the use of cold baths with jets of water (perineal douches or douches localised to the region of the genito-urinary centre in the spine). Beard recommends cold enemata."

Both hot and cold water can be used internally as well as externally.

As to the enema, we cannot recommend it indiscrimi-



FIG. 37.

matter by means of water than to let it remain within, or even to remove it by irritant drugs. We must remember, also, that the enema may be of service in cases of diarrhœa as well as of constipation, and is surely preferable to the strong astringents which keep the cause of the trouble unexpelled. And if, while the enema is being used, say daily for a fortnight, then every other day for a fortnight, and so on, the trunk-muscles are strengthened, the organs brought into position again, and the food and drink regulated, and so forth, the enema may be the least harmful remedy for that evil which simply *must* be cured if we are to be clean and healthy.

There are several ways of using it; for instance, it may be used with glycerine or pure oil alone, or with warm or hot or cold water and salt or pure soap. This seems a good plan for many:—

Lie on the left side, easy and relaxed, and very gradually inject about a quart of warm water with very pure soap dissolved in it. Turn over upon your right side. Hold in the water (this should not be difficult if you have injected it leisurely) for ten to fifteen minutes, then let it come out into the pan while you gently massage your abdomen in the fashion to be described directly.

Massage to relieve constipation will include a circular movement of the abdomen, first up the right side, from just above the leg to below the ribs, then across and well under the ribs, then down the left side (Fig. 38) to the leg. It may help if you rub, not too violently, over the spine, about the regions marked L and S (in Fig. 35).

Then practise the lowest breathing (Chapter XXII.), to send the stomach down upon the colon,

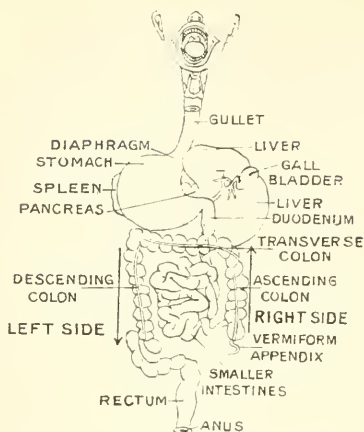


FIG. 38.—Some of our organs—a Diagram to suggest various Exercises to squeeze and massage the digestive secretive organs (*e.g.* the Liver and Colon). (Adapted from Dr. Creighton Hale's "Massage.")

and after it draw up the diaphragm and relieve the stomach of pressure and hence the colon. In the lowest breathing, unless you are weak, hold in your abdomen, so that your stomach may be sent down rather than out. The relaxed breathing will remove over-tension, which is a common cause of constipation.

Never strain; never worry if you miss your

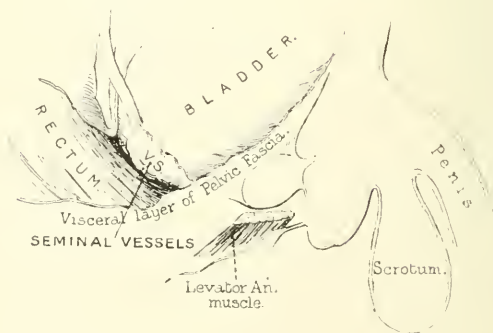


FIG. 39.—How the Seminal Vesicles lie between two of the Organs of Excretion.

regular motion; but take sensible trouble to help yourself by some of the means offered here, or by others that you know of. To-day you have a better chance than ever before, since writers and speakers are not too shy to give advice, and to point out the mischiefs of self-poisoning.

This is what Sir Lauder Brunton, for example, says on the subject. Look at the diagram (Fig. 39) in the light of his very outspoken words:—

“Accumulation of faeces has a similar action to accumulation of gas, and patients liable to emissions should have their bowels empty when they go to sleep. . . . Considering that the prostate and the seminal vesicles lie close in front of the rectum, with very little tissue between, the wonder is, not that sometimes the fluid is squeezed out of them by a hard scybalous mass in the rectum, or by muscular strain, but rather that this does not happen every time a constipated person goes to stool.”

Of the many movements that may help to bring the organs into better position (so that the stomach, for instance, does not cramp the colon), to strengthen the abdominal muscles, to quicken those movements of the organs that pass their contents along, and that improve the general health, the following may be as good as any. Some belong to the chapter on drill (XXV.). Of course games, athletics, gymnastics, swimming, boxing, etc., are not to be neglected; they have great value here, when rightly practised.

1. Breathe fully in through the nostrils (Chapter

XXII.). While you hold the breath in, put your hands on your abdomen and move your stomach in and out. This is sometimes called "muscular breathing." It may help to remedy indigestion as well as constipation. It should not be tried just before a meal; it should not be tried violently.

2. With your hands on your hips, thumbs behind and fingers forward (to support the organs), and with firm legs, as in Fig. 40 (*a*), turn the body round to

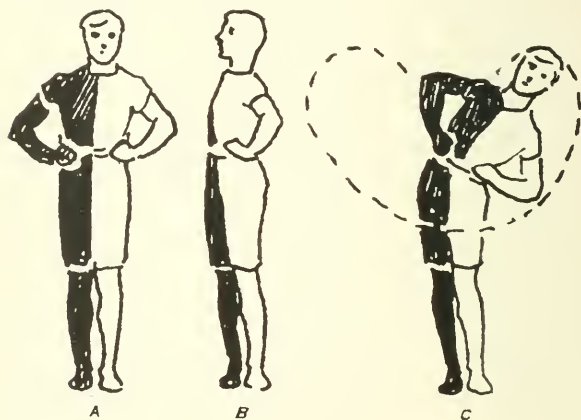


FIG. 40.

the right (*b*), and then to the left, stretching the trunk-muscles without straining them. Then, keeping the face to the front, circle the body round, again stretching the muscles without straining them, first forward to the right, and round and back to the left, then in the reverse direction. Don't frown. Keep the chin in and the small of the back hollow, and breathe leisurely through the nostrils.

In Chapter XXV. you will find other useful movements, especially the Golf-swing, the Lawn Tennis Service, the cricket-series (bowling, stretching, stooping, throwing, batting), the Leg-series (particularly the drawing of each knee in turn up towards the chest), the kick with straight leg, and the floor exercises: q.v.

Attend to the position of the body, for the reason given above. These practices will encourage a better carriage.

Do not neglect the mental side, however. Suggest to yourself (see Chapter XLI.)—for example, just before you go to sleep—that you are going to be regular: give the “suggestion” at least a fortnight in which to sink down into your mind and be effective.

And be regular. Go to the lavatory, perhaps soon after you have got out of bed, or after breakfast. Be leisurely. Once more, do not strain, do not worry.

It is possible that a pack round the waist might be useful, though boys at school seldom care for such “fads.” The plan is to soak a towel in cool water, wring it out, and put it round the waist, and over it fasten a piece of blanket, just before bedtime. When you have taken these off, in the night or the next morning, rub the skin with a dry towel, bathe it with cold water, rub it again, and get into bed. Be sure that the wet towel is not used again without being washed first.

Probably it will be far easier to seek some diet-remedy; as, wholemeal biscuits or bread (or oat-

meal biscuits or porridge, if oatmeal agrees with you), bran-tea, nuts eaten leisurely, fruits (prunes, figs, raisins, or others that act as aperients in your case), properly-cooked spinach, and so on. Avoid too much meat, hard-boiled eggs, strong cocoa, strong tea, and astringents generally—such as black currants.

If you are in an uncomfortable state, it may be best (or least bad) to take some gentle aperient—say some effervescent salts, which may also help you owing to the fact that they have some anti-acid bicarbonate of soda in them. But regard this sort of thing as only temporary. Meanwhile get yourself fit by massage, exercises, etc.

I speak from personal experience. When a boy I suffered severe depression and discomfort through constipation. The lavatories at my first school were abominable (schools are better in this respect today); and I knew nothing about suitable diet or exercise. I worried considerably, about this and most matters. Of course I was polluting my whole blood-stream, and hence my body and mind.

I had no idea that the pressure on the seminal vessels was so bad for me. I had some idea that there was unpleasant pressure somewhere when I failed to empty my bladder before going to sleep. This is an important matter. It applies to the early morning hours as well. Figs. 41 and 42 will show how the organs of excretion may affect the tender sacks in which the precious fluid is stored.

Then there is the excretion through the skin.

This you can quicken by breathings, exercises, warm baths, etc. After them, you should cleanse your body thoroughly with pure soap, and wash that soap off, and sponge with cold water. This applies especially to the feet, to the region between the legs, to the penis (including its under skin), and to the arm-pits. These parts probably have special waste-products and poisons of the body to remove; and, if any will not work easily by themselves, you must relieve them till they do. There have been cases of people who have closed the pores of their skin and have suffered diseases through this clog-ging — for instance, consumption through the use of boracic acid powder for the

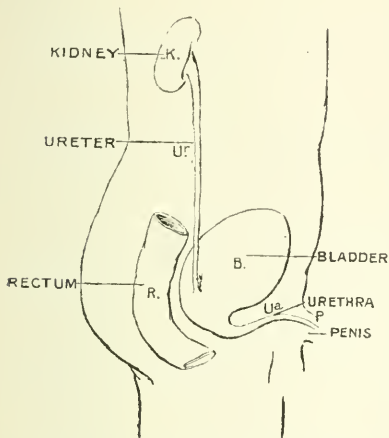


FIG. 41.—Some Organs of Excretion.

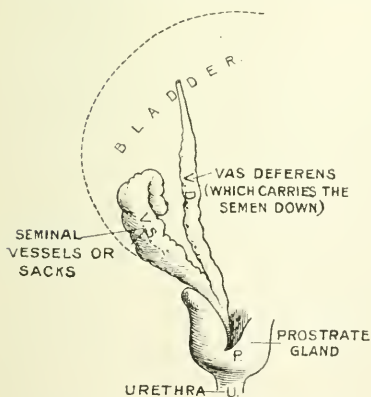


FIG. 42.—How the Seminal Vessels may be affected by the Bladder.

feet. On the other hand, I know a man who can relieve his most painful headaches by warming his feet at the fire: it seems that the warmth—which he might also get by a hot foot-bath, as in Fig. 43—draws out some of the poisons, besides altering the circulation.

Then there are the foul thoughts that must be excreted—thoughts of impurity or unkindness or unhappiness or failure. Drive them out by not attending to them (they, like spoilt children, hate not to be noticed), and by attending immediately to some healthier thought that interests *you*. For my own part, I find imaginations of some game most effective; needless to say, I picture myself as playing far better than I do in actual games.

But to return to the uses of water. Less objectionable than the enemas, etc., is the drinking of soft and pure water the first thing in the morning, perhaps about eleven a.m., and the last thing at night, though the eating of fruits and salads may be equally good or even better, because of the valuable “salts” which they contain, and because their water is softer and purer than ordinary water.

Another use of water is for cleansing the mouth and the nose. The mouth should be washed and the teeth brushed after meals, before bedtime, and, of course, in the early morning.

At that time, too, the nose should be blown; and, if the air be not very fresh, the nose may be washed occasionally with water breathed up into the nostrils and then let out through the nostrils and the mouth.

In the water may be dissolved a pinch of table-salt, and another pinch of bicarbonate of soda. For nose-washing, cool or cold water seems best.

Other uses of water are not so easy to procure, but there is no doubt that they would be of value for boys. Among them I might cite again the wet wrap or pack—for instance, the partial pack round the waist in case of indigestion or constipation, round the chest in case of cold. The instructions for the chest-pack are like those for the waist-pack. Wring out a towel or cloth in cool water; set it—not too tightly—round the chest; then over it, so as to cover it completely, wrap a piece of blanket, and fasten securely. Do this the very last thing at night, when a little water may be drunk (sipped) as well. If the pack is uncomfortable, then take it off, dry yourself with a towel, and sponge yourself with cold water; rub yourself well, and get into bed again. Such a pack will help to open the pores of the skin, will cleanse the body, and may equalise the circulation.

Then, in case of cold feet and the insomnia which so often accompanies it, the alternate hot and cold foot-bath might be tried—two min-

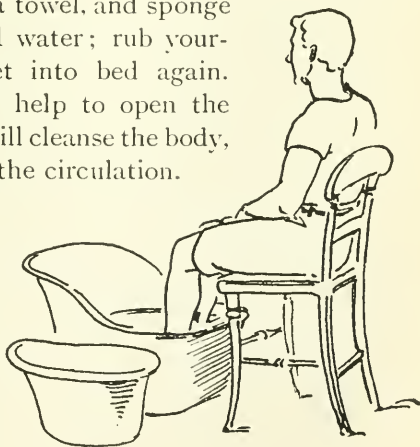


FIG. 43.

utes in the hot bath or basin, as in Fig. 43, then one in the cold, with friction; then a repetition of this; then a thorough drying and rubbing; then bed and sleep.

But the various water-treatments, as practised in Germany and elsewhere, require a whole volume to themselves. The least unscientific work on the subject is probably the one by Baruch, entitled "Hydrotherapy."

CHAPTER XXII.

AIR AND BREATHINGS.

AS I have said before, in order to realise any new truth or set of truths, it is most useful—if not essential—to hear exaggerated accounts, and afterwards to put them in perspective. So I cite some extreme statements by an American specialist. First read them, then reflect how much fact and how much fiction they contain. Attend to the fact; forgive the fiction.

He maintains that health, strength, and endurance depend principally upon the amount of oxygen your lungs breathe and digest (scientists make them depend at least equally on your freedom from clogging poisons); that the development of breathing power should be the central object of every system of physical exercise; that there is only one rational method of counteracting the evils that must result from a sedentary life—deep breathing (diet, exercise,

massage, repose, etc., he ignores); that the lungs, when one breathes fully and correctly, transform the foul sewage of your city into pure drinking-water, changing the (?) black venous blood, foul with the ashes of burnt up brain-cells and débris of worn-out tissue, into pure, bright red blood; that a third of the world's population dies of either consumption or pneumonia, which practically means weak lungs (wrong thoughts, wrong positions, wrong food, are ignored here); that he knows of no "strong men" whose muscles are not too large for the capacity of their lungs (he himself was a good wrestler in earlier life, before he trained his lungs; and he suffered frequently from colds, dyspepsia, and constipation); that the size of the chest-cavity is no sure test of the breathing-capacity; that one extra cubic inch breathed with each respiration means about one hundred and twelve gallons of extra air breathed each day; that the vital machinery of the body is in the internal body, not in the muscles of the arms, legs, chest, etc.; that health and long life depend on the condition of the internal organs; that good breathing massages, kneads, and stirs up these organs; that diaphragmatic (or lower) breathing exercises these organs directly; that such breathing (why not middle and upper and relaxing breathing also, as well as the kind mentioned in Chapter XXI.?) prevents or cures consumption, hay fever, bronchitis, catarrh, asthma, colds, indigestion, constipation, poor circulation, leanness, obesity, nervousness: builds the muscles, enlarges the chest,

broadens the shoulders, and removes "that tired feeling"!

Then, of course, there follows an advertisement! Of course the advertiser has the world's secret, he does not know what it is to fail with a patient, he is sure there there is only *one* way of breathing—that is *his* way; and that this is *the* way, this fuller breathing, whether the air be fresh or foul. The idea of breathing any less energetically when the air is foul, the idea that anyone may be forced to live in rooms, etc., where the air is foul, never seems to have occurred to this "respiratory specialist," in spite of all his really valuable researches and experiences. Imagine it! Apparently he has not realised that the right way to inhale at the top of a cliff by the sea-shore is *not* the right way to inhale in a railway-carriage with closed windows.

Ventilation is generally outside the boy's management. Obviously it is a matter of great moment; but surely the boy should never become a slave to fresh air, as he does at more than one school which I know, so that he is upset by a journey in a railway-carriage with closed windows. That is rather too much of a good thing. He should learn to control himself and be fairly fit even when the air is not quite fresh. It is hard to know how this practice should be given, apart from the ordinary course of life; but certainly to accustom the boy to sleep out in the open air every night would be likely to spoil him for sleeping in a bedroom or steamer afterwards, delightful though the sleeping out is at the time.

When the boy has air that is not quite fresh, then he must make up for this by breathing more fully than usual directly he has the fresh air. So it is in cities. It is not a bad habit to take a few deep breaths through the nostrils *whenever one goes out of a house-door.*

This way of employing odd moments and fixed occasions for practice must be part of the boy's education. In a special book on Breathing (published by Gale and Polden), I have suggested other times. Here I may cite the early morning before the bath, the time before one goes out, after meals, and

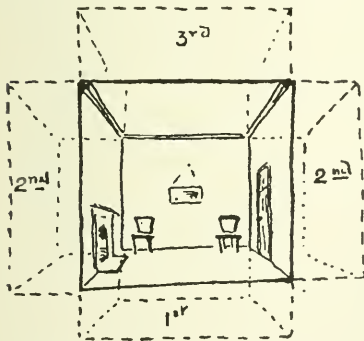


FIG. 44.—The Lungs compared to a room with flexible walls.

at intervals during exercises (a fine feature in the Swedish and Japanese systems).

I must refer to the above-mentioned book also for details as to the different ways of breathing. There, and in Cassell's Physical Educator. I have compared the breathing-apparatus to a room nearly filled by a spongy substance. The room (Fig. 44) can send out its floor downwards, its walls outwards, and its ceiling slightly upwards.

The boy should learn first and foremost to breathe in and well up through his nostrils. Nostril-breath-

ing should, as it were, send the air almost—at least it feels so—up to the eyes and beyond. Each nostril should be developed in turn, but more attention should be paid to the weaker one, probably the left. The boy should use his handkerchief not always with the right hand, but sometimes with the left.

The first breathing (Fig. 45) is downwards. The boy sends his floor down. He helps this breathing at first by sending his abdomen out, though afterwards he should master the lowest breathing even when he keeps his abdomen in, and, later on, when he actually presses his abdomen in with his hands. This breathing massages his stomach and liver when he sends the diaphragm down, and relieves these organs when he lifts and keeps his diaphragm up.

A special form called “muscular breathing,” excellent in many cases of indigestion and constipation, has been suggested in Chapter XXI.

In the second or middle breathing he keeps his abdomen in and his diaphragm up, puts his

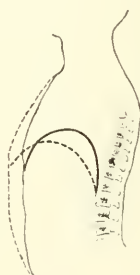


FIG. 45.—Action of the Diaphragm in the Lowest Breathing. When it goes down it relieves the heart and lungs above, and presses upon the stomach, liver, and spleen below.

hands on his ribs (as in Fig. 46, which shows the three breathings), and feels his chest expand outwards as he takes a deep breath in through the nostrils. He must be sure to breathe out as thoroughly as he can, as well as to breathe in thoroughly.

The third or top breathing is preceded by the first

and second. As he breathes in through the nostrils he first sends his abdomen out and his diaphragm down; then, while still breathing in, he draws his abdomen in and his diaphragm up, and sends his chest-walls well outwards; then, still keeping his abdomen in and his diaphragm up, he draws his chest-walls in, so as to force the air, though not too violently, to the apex of his lungs. A further stage

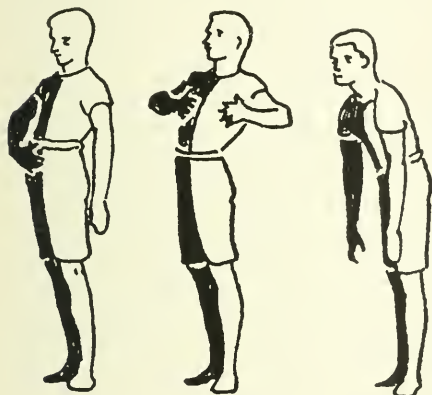


FIG. 46.

is when he can do this exercise and force the air higher up still by bending forwards from the hips, shoulders down, as in the third position of Fig. 46.

The fourth kind of breathing is the relaxed kind. I shall

speaking of repose and economy for boys in the next chapter. This relaxed breathing is preceded by the lower and middle breathings. After them—that is to say, after a full and deep breath through the nostrils, a breath which lifts up the chest and head and shoulders with it—the boy, who (in privacy, of course) is standing with his arms limp at his side, or is sitting thus on a bed or chair without arms, now lets his diaphragm down, closes his eyes, lets his

head sink forwards upon his chest, and lets his trunk bend forwards from the hips. With every outward breath he relaxes more and more. An illustration in the next chapter shows him lying flat on his back upon the floor, after rather severe exercise. He has first relaxed the top part of his body in this way while he stood up; then he has gradually let himself down upon the floor. There he rests for a minute or two while he thinks of something pleasant yet peaceful.

It is not enough that a boy should know the different ways of breathing and practise them. Three R's are as essential here as "Reading, Rriting and Rithmetic." He must know about the Reasons, about Rhythm, and about Remedial breathing.

First, as to reasons, there is no doubt that Dr. W. G. Anderson, Principal of the Yale University Gymnasium, is right. When boys or men have the values of exercises explained to them, they gain more advantage, they do the exercises themselves better, than if the whole time were spent over the exercises alone. A boy can easily understand from personal experience how oxygen invigorates him, how excess of carbonic acid poisons and depresses him. He can understand how the diaphragm alternately massages and relieves the lower organs, how the relaxed breathing affects economy and repose, how every kind of breathing affects the mind. Let him notice his shallow, sharp, and jerky breathing when he is angry. Let him then experiment and see how deep and rhythmical and leisurely breathing will bring back a better state of mind, a more sensible self-control.

The rhythm he will easily understand. He knows how rhythmical walking and swimming tend to endurance. He can understand how rhythmical lung-movement and heart-beat tend in the same direction. Nature is a mass of rhythms. The individual has his rhythm too. It is ridiculous to make all boys breathe "in time." Rather let an exercise be set, and let each boy do it in his own time. The boy should not worry, but should be "drawing still breath beneath calm brows unbending."

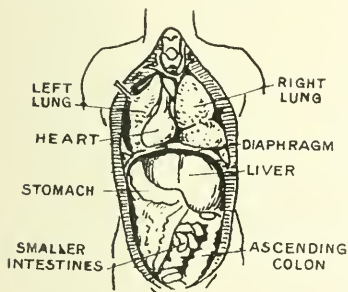


FIG. 47.—Some of the Organs above and below the Diaphragm, and affected by its positions and movements.

Individual, too, must be the remedial work, though among the remedial work for nearly all boys (and others) is almost certain to be this: the boy will be holding his diaphragm too low; hence he will let his lower organs sink too low. There will be too much pressure (see Fig. 47) upon his

stomach and liver, and the pressure may even affect to the colon below and the sexual organs. He must learn to be able to hold his diaphragm well up, and so relieve the organs of such pressure. These, and the relaxing movements to overcome tension, are among the best of the general remedial movements for boys. There are probably very few boys who do not need them. More frequent breathing through

the nose might be a third kind. So general are the habits of keeping the organs too low, of keeping the body too tense, and of keeping the mouth open, that these three remedial practices might safely be included in a general Course for most boys, if not for all.

There are several tests of breathing, one of them being an examination of the nostrils, another being a register of the breathing-capacity by the spirometer or some better instrument; but a still wiser test probably is the general feelings of the boy, his endurance, his energy, his comfort, his self-control. It does not do to wait for a disease to show itself, whether that disease be consumption or anæmia; we must anticipate. In encouraging fuller and deeper breathing of fresh air through the nostrils, we are not likely to do any harm; we may do an almost incredible amount of good, especially if the breathing be taken leisurely and not too much as a dull duty.

There are plenty of helps to make the breathing-practice interesting and easy. Among them are exercises which I have suggested in the special book, published by Gale & Polden. One of these is to keep the left hand limp and relaxed and to raise up the right hand above the head with its palm to the front, as you take a full breath in through the nostrils; then, as you let that breath out, to lower the the right hand; afterwards to do this with the left hand, keeping the right hand limp and relaxed. Another exercise is similar, but now the hand goes out at right angles to the body, with its palm at first

downwards, then upwards—this as you breathe in. As you breathe out quietly, quietly you let the hand go down and back.

I know one "expert" who says that any attention to breathing is unnecessary. His plan is to make the pupils go through free and gymnastic exercises. He says that any other breathing-exercises are not only fanciful and faddy but also impossible in a class, and apt to strain the boy. He calls them forced breathing. Now there are three exercises invented by Fitzsimmons, the boxer, which are indeed forced (they are shown in the three figures of the diagram),

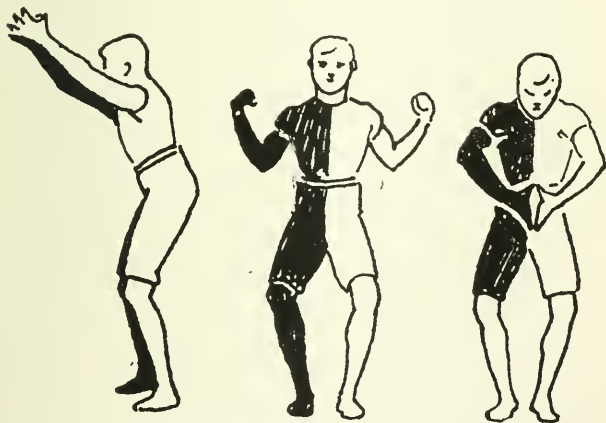


FIG. 48.--Various movements to be done (without strain) while the lungs are full.

but even these, in a gentle form without strain, are decidedly good for most boys; and for all boys it is advisable to have breathing exercises—first the lower, then the middle, then the upper, then the

relaxed—not only at the beginning and ending of the physical work and drill, but also at intervals during it, directly breathlessness or palpitation appear. This almost does away with the chance of strain, and forms a pleasant rest, and allows time during which a teacher can explain reasons for exercises, and suggest health-hints.

As to the exercises being faddy, that is an objection brought against every reform; but let a boy laugh if he likes when he does the relaxing exercise; it will do him no harm. His sense of humour is one of his strongest senses. Let it be turned into harmless channels like this: such laughter will do him good.

Laughter is a good form of voice-production; which should be taught as a matter of course in every school. Much of it can be taught as singing. Some say that there are boys who have no ear for music, but a friend of mine has told me that, if you start with the highest and the lowest notes, every boy can distinguish them. Hence, by degrees, you can get him to distinguish smaller shades of difference. The singing should be very carefully taught at the start.

Part of the practice for it and for voice-production is shown in Fig. 49. It is, first to learn to breathe in through the nostrils and out through the nostrils while the mouth is closed; then to breathe in through the nostrils while the mouth is closed, and out through the mouth, which is now opened. After constant practice it will at length become easy to breathe in through the nostrils even when the mouth

is open. This is a necessity when we are speaking or otherwise producing our voice and is especially useful if the air be not fresh. Very few speakers are able to breathe in through the nose while they have their mouth open; yet it is an art well worth acquiring.



FIG. 49.—Graduated practise in Voice-production, so that eventually you may breathe in through the nostrils even if you have your mouth open.

Reading aloud is another art which teaches the boy not only to produce his voice and to be less shy, but also to pronounce his words clearly and to know his own language. In many ways it is better than recitation and than original speaking, though these two are important as well. For, when the boy is reading, he can concentrate his attention on reading correctly: he has not to think so much of what will come next.

All voice-production should be accompanied with repose, as well as better position of the body. This reposefulness, this muscular relaxing, will overcome the boy's harshness of voice. I shall say a few words about the art of repose in the next chapter, and, about the better position of the body, in Chapter XXIV.

Fig. 50 will show some of the muscles that help to keep the body in better positions. Those of the neck will be illustrated later on. To "realise" these muscles will help a boy to understand his breathing and other exercises better.

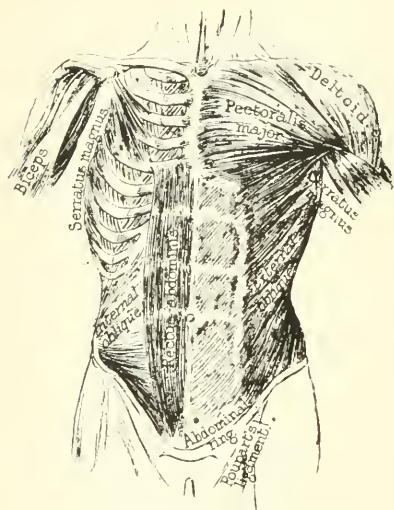


FIG. 50.—Some of the Muscles that may help better breathings and better positions of the body.

Needless to say, it is easier to explain things to him when he is stripped. For this reason I suggest that the excellent plan of the open-air bathing-place should be extended; that there

should also be an open-air play-ground, enclosed by a fence, within which the boys could do their exer-

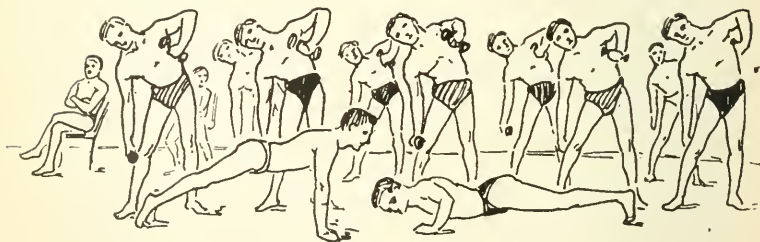


FIG. 51.—An Air-and-Light-Bath (Luft-bad) in Germany.

cises in bathing-dress, and so not only enjoy an air-and-light-bath (see Fig. 51), but also learn not to regard the naked human frame as a thing "indecent," or "improper," or "shameful"—unless, indeed, it be ugly or dirty; in which case its faults should be remedied as soon as possible.

But again and again boys and girls, and elders too, must be told the importance of better breathing. The exaggerations at the beginning of the chapter will serve as samples—only they must be modified. When

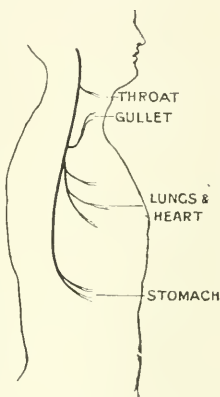


FIG. 52.—The Stomach may affect the Lungs and Heart, partly through the Pneumogastric Nerve, as well as by pressing upwards (when over-inflated) upon the upper organs through the Diaphragm.

a boy is being taught about his nerve-systems, he can be told about the Pneumogastric Nerve (see Fig. 52), so that he may see how the breathing, heart-beat, and digestion may influence one another.

CHAPTER XXIII.

REPOSE AND ECONOMY FOR BOYS.

THE reader must have realised by now that my main object is to offer—for what they are worth—my personal experiences; from that point of view repose and economy are invaluable. I owe to the habit of relaxing (taught me by Mrs. William

Archer, according to the Delsarte System) nearly as much general benefit as I owe to the simpler foods. It does not in the least follow that all boys need the practice; but I suggest the exercises as certainly worth a fair trial by those who are inclined to be "jumpy" and nervous, or, on the other hand, too stiff and tense.

Is the normal child uncontrollably restless? He is usually assumed to be so. Whatever may be thought about this, it is certainly not true that the normal child is apathetically slack. Dr. Clouston has recently maintained that this slackness is much less moral than physical.

In either case I should look to the wrong conditions; I should not neglect remedial practices, carefully graduated, for the mind as well as the body; I should not neglect attractive training—by athletics, gardening, cooking, etc.—of the nerves and senses, as well as the muscles; I should not neglect the habit of more leisurely breathing, and so on; but I should attend to the various conditions, especially the diet. It is probable that errors in diet make one child uncontrollably restless, another apathetically slack; the diet being too stimulating for the one, too heavy for the other.

If the child be normal, it needs no care, except that we must obey the child's instincts. There are some children who need no care of this particular kind, this muscular relaxing: already their muscles are too much relaxed. It is essential to class children according to their natures. We must not give

precisely the same physical treatment to those who are like the oak, the willow, or maidenhair. We must not give sluggards regular drill in repose, though tense people invariably need it, so far as I can see. We must not confuse slowness through over-tension (many weight-lifters exhibit it) with economy through scientific relaxing: they are two utterly different things. A person who can repose well should also be able to move with extraordinary speed and power when the occasion arises; the tense person cannot move with speed anyhow.

The exercises must be adapted to the individual boy, or at least to the large groups of boys of the same kind. One boy is sleepy. He will probably need less heavy and less clogging food, though he must not be starved; he will also need prompt exercises, such as those in a book I have written on "Quickness." These exercises must be made interesting to him, so that he will practise them by himself. On the other hand, there are boys who are troubled with sleeplessness. Sleep is of vital importance for boys. Without it they cannot properly assimilate their food and grow. Advice for an ordinary case of insomnia will also serve as advice for an ordinary case of nervousness or restlessness.

First must come control of the mind, on which I have offered a few hints in Chapter XLI.

Then must come attention to the positions of the body, which will be treated in Chapter XXIV.

Then must come repose, with which I am dealing in this chapter.

Last, but not least, will come attention to other conditions, such as the temperature, and moderation in exercise. Too much exercise is as liable to cause sleeplessness as too little exercise. One cannot protest strongly enough against long and dull stretches of work, especially sedentary work; or of exercise, especially strain exercises such as rope-climbing, horizontal bar work, etc., and also of long-distance running.

But, even if a boy is not sleepless, yet at any rate, in view of the probable rush and worry of later life, perhaps as a business-man, he must learn now economy together with gracefulness.

At first it seems hard to persuade a boy with regard to physical economy. An interesting starting-point will be his pocket-money. He knows that it is worth while to spend some of it for enjoyment, food, etc.; that it is worth while to save the rest for special purposes: for instance, for a stamp-book or a cricket-bat. Let him regard his energy in the same light. Just as he would be sorry to lose his pennies through holes in his pockets, just as he would not dream of throwing them away, so let him be sensible with his energy. Let him know that fidgetiness and useless ugly tension are simply waste of energy; and that, while the body is growing, the waste is more fatal than it would be in later years.

Repose and economy of the muscles are important for the purpose of concentrating as well as of saving energy. By the art of muscular repose you can withdraw energy from parts which do not need it; you

can learn what Professor Gates calls dirigation, the practice of withdrawing your attention from one part, and, as it were, making that dead or at peace, and carrying your attention, and with it your excess of blood, to another part.

Repose and economy of the muscles is equally important for prayer, where, if anywhere, tension is out of place. If prayer is to be with faith, if it is to be with the expression of faith, how on earth can we encourage little children to be anxious over it and to express anxiety? With me the first condition of prayer is physical repose and economy. To grip my hands or show any other sign of anxiety would be to spoil the whole prayer itself; it would be a sign that I did not believe in the all-goodness and all-power of God.

During work, also, there should be physical repose and economy. Though at first it might seem that the knitted brow was a help to concentration, yet after a time, with fair practice, many people tell me that the relaxed face and body are a far greater help. The benefit is not felt at once, but my personal experience is that, for any severe intellectual work, the more I relax the muscles of the body and the face, the better my work invariably is. Once it was not so. That was before I had practised muscular relaxing.

The practice is useful at intervals between exercises—for instance, the relaxed breathing (after the full breathing) and the relaxed hands, etc., even during a football match; and certainly one should

learn not to keep tense the muscles which one gains nothing by keeping tense. For example, when one uses the right hand at a ball-game, there is no point in keeping the left hand rigid; in fact it stands in the way of success. Mr. C. B. Fry has recognised the importance of this in games. Very few "gymnasts" have the slightest notion that it is important in the routine of physical drill; yet it is an indispensable part of the full art of exercise.

Nor is it merely "exercise" that repose will benefit: it will benefit the time after meals—a time of exercise for certain organs. Schoolboys are often sent out to play directly after meals, and to play violently too. If this is bad for a man, it is also bad to some extent for a boy. But, in so far as the boy enjoys his game, the harm may be smaller than the benefit. Undoubtedly, however, the exercise must take some blood away from the stomach, where it is needed, to the muscles and the brain, even if, up to the very end of his school life, the boy shows no disastrous effects.

Is not the practice of repose and economy ridiculous for boys, whatever it may be for anxious grown-up people? No, the practice is not ridiculous if boys are ever to become grown-up people. If they do not learn the art now, probably they never will learn it. At one school, I know, the effect has been singularly beneficial to the boys. That is at an American school, where, of course, boys are more highly strung than they are in England.

Besides this, we must remember that there are

two preliminaries to the art of relaxing, and both of these are invaluable for every one. The first is an extension or stretching which frees the limbs and overcomes the crampedness of city life. The second is deep and full breathing through the nostrils. So, if only for the sake of these preliminary practices, muscular relaxing is worth while.

A third point is that it may be treated as a humorous practice. During the sitting movement, there is no reason why we should not laugh if we feel inclined. We can do the exercise as a more serious matter in private, and as a grotesque yet none the less useful practice occasionally in drill. Only we must be the first to laugh at ourselves.

I have described the first exercise elsewhere. With your legs and body comfortable but straight, sit well

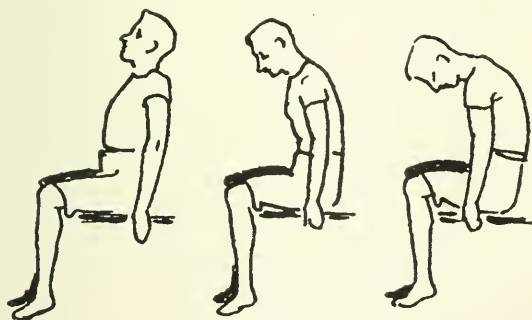


FIG. 53.

forward on a bed or armless chair. Let your hands hang down loosely at your sides. Take a full breath in through the nostrils, first down and out, then out, then up as you draw up your diaphragm (see Chapter

XXII.). This breath should lift up your trunk, your shoulders, your head, your eyes. Hold it in for a moment or two. Then do not force it out, but let it ooze out very gently and gradually. Take advantage of the outward breath, the expiring, to feel your hands heavy and dead: with it your eyes will naturally untense themselves and close, your mouth will relax, your head will sink forward, your trunk will bend forward (beginning at the top vertebræ). Repeat the inward breath, but without allowing it to raise your head, etc., and then relax more and more as you gently and gradually breathe outwards again. You will find yourself in the pose of Fig. 53. Stay thus for a short time, while you think of some broad expanse of sea or other grand view, or of something pleasant and soothing.

Then, without one atom of hurry, draw back your arms towards your body, and you will find that this will raise your trunk. As you breathe in fully, raise your trunk still further, and raise your head, and, as you breathe in again, open your eyes, and you are awake.

This is usually agreed to be a fine exercise to remove nervousness and worry and sleeplessness. I have found it good as a help to *freeing* the body for athletic promptitude and rapidity, together with calmness and endurance. A more elaborate exercise you can begin as you stand up. After sinking forward with your trunk, as in the sitting exercise, you very gradually bend your legs and "crumble" down on to the floor, till eventually you lie on your back,

as in Fig. 54. Now stretch your arms out at right angles to your body, while all the time you breathe leisurely and rhythmically yet fully. Take advantage of every outward breath to relax more and more completely, and to straighten out the kinks and knots in your muscles. It is a function of muscles to relax, and not only to contract.

While you lie thus, stretch out each shoulder, arm, and finger in turn, as far as it will go without



FIG. 54.—A similar exercise starts with the standing position, and ends thus. This lying position helps the breathing.

strain; then roll each hand round as far as it will go in either direction, letting it come back of

its own accord to the comfortable position. Then do the same with the legs and feet and toes. Let relaxing follow the stretchings.

When you get up, get up very leisurely not lifting your head till you are upright again.

If you do not care to perform either of these exercises, at least you can relax your eye-muscles and face-muscles and hand-muscles *a little*. You can *imagine yourself* going through these exercises. Dr. W. G. Anderson and others have proved that to imagine an exercise is actually to do it in a mild and unobtrusive way.

In addition to the sitting or standing exercise, which may lead up (or down) to the lying exercise, there is another which is quite simple. It is sugges-

ted by yawning. After you have sat at work for a long time, your inclination is to put your hands above



your head, and stretch your arms, as you take a deep breath in. Alter the practice slightly, and take that deep breath in not through the mouth, as in yawning, but through the nostrils. Hold your breath in, and your hands and your head up and back for a moment or two, as in

FIG. 55.

Fig. 55: then by degrees go limp all over, as you let your arms down and your head forward. Repeat this, if you like, and you are almost sure to find relief. I prefer this exercise as I lie on my back upon the inclined plank. There the body is in a better position, with no

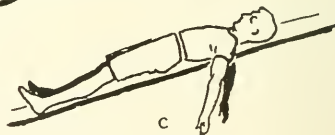
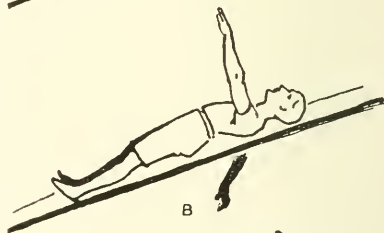


FIG. 56.

excess of blood rushing to the head. The hands can hang down heavy, as they cannot do while you lie on the floor.

The number of other exercises is great, but there is no space for them here. Sufficient for ordinary purposes will be the sitting, standing, lying, and yawning practices. Later on, to these can be added an exercise like the first, but in this case the body bends not straight forwards, but first to the right side, then to the left. For further practices, see the volumes on "Breathing" and "Quickness," in Gale and Polden's series.

Two or three hints must be offered in conclusion. First of all, do not hurry with the movements. Be leisurely throughout. Give plenty of time to the practice. Rather do the exercise once well than three times hurriedly. Do not frown or be anxious during it; smile and broaden your face.

Secondly, if you like, before the stretching and deep breathing, shake your extremities about. It is easy to shake your hands at the end of your limp arms as if they were flags at the end of sticks. Try to treat each foot in the same way, raising the other foot slightly upon a footstool or the inclined plank. You can even shake yourself like a dog after a bath, if no one is looking.

Thirdly, attend to the positions, especially to straightness. We should remedy a cramped body, which has, let us say, its spine curved forwards, and its chin poking, and its fingers and face cramped and tense; we should also remedy unevenness, as

when one shoulder is higher than the other. But the question of better positions and expressions demands a chapter to itself.

Before I proceed to that chapter, let me say, most emphatically, that over-tension of muscles, which we gain nothing and lose much by using them, is an ugly and extravagant mistake. It has not a little to do with other mistakes—such as worry, anger, fear, want of perspective. It has not a little to do with athletic as well as intellectual failures. On the other hand, reasonable muscular relaxing of the parts which we should gain nothing and should lose much by using, generally tends to better moral results, better intellectual results, more economy of energy of muscle and nerve, greater endurance, calmness, and even quickness, more athletic success, improved appearance, better health. If tension serves a useful purpose (as when you are doing certain gymnastic work with fixed apparatus), then use your power in that way. But even here do your best to avoid using more tension than you are obliged to use. The mere fact that you are gripping with one hand is no excuse for gripping with the other hand and frowning, and, generally, stiffening most of your body. If you must grip, then grip with just the parts that you *want* to grip with, and at just the moment when you want to grip. If you do not believe me when I tell you that it is likely to help you succeed in games, etc., making you not only more graceful, and a better “stayer,” but also giving your stroke more power, write and ask Mr. C. B. Fry, Athletic Editor of “The Captain.

He will bear out at any rate the greater part of what I say. Ask him if he thinks it right to grip hard with the face and spinal and other muscles all the time you are batting, or to grip with just a few muscles, especially those of the hand and forearm and upper arm, at just the moment of playing the ball. I have not the very least doubt as to what his answer will be.

Or, if you are too shy to write, go to some gallery and look at the best Greek statues of athletes. Do these models grip perpetually and unnecessarily, as if they were holding spring-grip dumbbells, when they are throwing the discus or spear? No. You will find that the highest forms of beauty, gracefulness, poise, and power, and rapidity, show not tension all over, but as much repose as possible of the unused parts which are not needed in the particular action.

CHAPTER XXIV.

BETTER POSITIONS AND EXPRESSIONS FOR BOYS.

“IT is the greatest mistake to encourage boys to fuss about their health: let them be natural”—this is the sort of remark that even the most sane and sensible reformers arouse on the part of the lazy ignoramus who poses as *the* authority on all matters connected with life. With his *idée fixe*, he repeats this formula without listening to any explanation. I warn readers against him here, by asking them to

look at these two drawings of boys in positions which are now natural (easiest) to them (Figs. 57 and 58). They are obeying our pompous ass; they

FIG. 57.—A bad position to allow as a habit. Notice the forward poke of the head, and the lateral curvature of the spine.

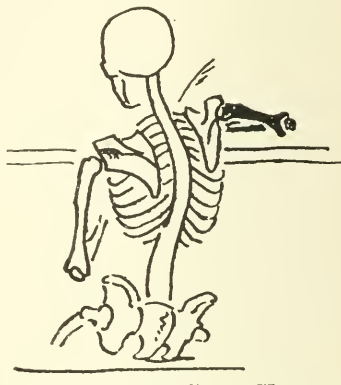


FIG. 58.—A bad position to allow as a habit.

are not fussing about their health. The standing boy, Fig. 57 (copied from the *Physical Educator*), will probably stand with this poke of the head and lateral spinal curve, as a matter of habit, not varying it by reversing the poses of the legs; certainly the writing person will tend to write thus, and he never writes left-handed.

Now every intelligent being will agree that it is a mistake to encourage boys to fuss about their health. But no rational being will hold that boys (or anyone else) should be allowed to develop a bad habit simply because it is *easy*. The line of least resistance is not always the best. Let the boy be "natural," so long as that means *normal*. But if the abnormal—

whether it be constipation, or frowning, or some other mistake—seems to be natural (that is to say, the easier habit) to him, then restore the normal by sensible training.

There is no need to "fuss." A certain number of exercises in stretching the arm or arms above the head, and so on (see, for example, the chapter on Remedial Work); an occasional practice of left-handed writing, at a well-shaped desk (see Figs. 59, 60, and 61), will go far towards preventing or curing the undesirable attitude without any of that fretting or worrying which Jesus Christ condemned as *μέριμνα*.

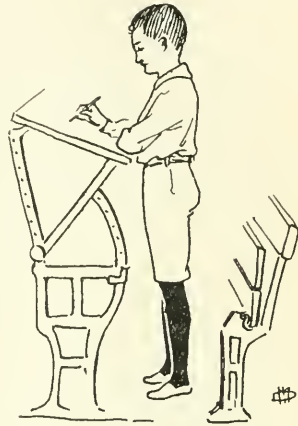


FIG. 59.—An improved desk, adapted from an illustration in the Morning Leader. It is recommended by Mr. James Graham, Inspector of Schools.



FIG. 61.

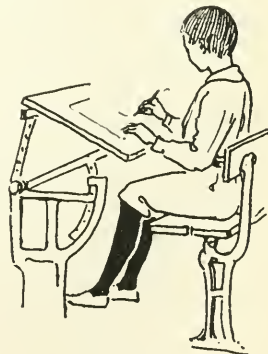


FIG. 60.

Tell the boy what is *normal*, what is *the least that is demanded of him as a boy*, and show him how to reach the normal; *then*, when he has reached it and made it an acquired instinct, now his very own and no longer needing conscious attention, let him be natural by all means.

But first make him normal; first, with a view to his whole future life, athletic as well as hygienic, see that his muscles are well brought up; see that he has learnt his physical preventions or cures once for all.

In order to emphasise that this is my point of view—first, a study of the normal; then sensible practice, with patience, until the normal is also the habitual; then no more training in this sphere—I had better quote the words of a medical man who was once an international football-player. I think they will appeal to everyone. He says:—

“As the mind works most easily when the attention alternates between concentration and expression, so the muscles work most smoothly and with least fatigue when we learn not to exert them constantly, but to relieve them whenever possible. Over-attention, both in muscular and in mental work, is one of the vicious products of an age of hurry. We fail to realise that, if our muscles *have been well brought up*, they can do their work quite well without our interference. Let me take a very simple example. Any healthy man or woman can walk across a room without any sense of effort. But if I ask one of you to show me how to cross the room, and if you attend to the act of walking, you will certainly over-attend and dissipate a lot of energy in various excesses of muscular tension. Let me tell you to walk along a narrow gravel path across a lawn, and you will do so smoothly and easily. But, before you return, if I warn you that the innocent-seeming grass is a pitfall, and that, if you deviate so much as a foot from the path, you will be precipitated a hundred feet, what will happen? Every nerve will be strained, every muscle

will be tight strung, you will be tired and uncertain, you will be contorted, and you will totter.

"I have, of course, chosen a fanciful case, but it is a type of most of our activities. Nearly all our movements, whether of mind or of body, suffer from over-attention. It seems I must repeat until I weary you that the best work is done easily. The golfer wins who stands lightly to address his ball, whose mind is easy, and whose swing is smooth. The hammer will strike your fingers less often, and oftener hit the nail on the head, if you hold it loosely, not clutch it. The lines of your carving will be cleaner, and its surface smoother, if it is a soft hand that holds the chisel. It is the hand whose joints are loose, whose muscles are none of them set, that has a touch on the piano which we call fine; it is, still a free touch which we call firm. There is no muscular work whatever *which we have once learned* which our muscles will not best perform if we attend quietly and see to it that we relax all contortions."

Alter the italicised words to "which we once learned rightly and made into natural habits," and you have my point of view stated so convincingly that I think everyone must concur.

The words "positions" and "expressions" cover a wide range. We are in "positions" whenever we are still, and also when only certain parts of us are moving; we are showing "expressions" always. Professor Bain says "that the organs [or instruments] of expression by movement are primarily the features, next the voice, lastly the movements and gestures of the body at large—head, trunk, and extremities." In addition we must cite all expressions by tension, all expressions by absence of tension or contraction—namely, expressions of repose. Among the most obvious will be the attitudes of the body in general.

No one who thinks for a moment can deny the

value of good positions. Take, for instance, the spine which is laterally straight, or which instinctively recovers its straightness. This helps both the figure and carriage, and even the success at play and the endurance at all forms of exercise and work. The important nerve-channel is not hampered. Then there are the correct positions and mechanisms during movements, particularly during play. Then, more generally, there are expressions: the expression of rest when the expression of activity would profit nothing, and the expression of promptness when sleepiness would be a mistake. It is wonderful what an amount of alertness we can express—and hence come to feel—by the position of the feet alone. By standing alert, rather on the insides of the balls of the feet, I find that a feeling of energy and readiness gradually comes to me. This drawing, adapted from a photograph of Hackenschmidt, by Miss Léon, in the *Physical Educator*, may serve as a type of the expression of readiness. (Fig. 62.)



FIG. 62.

Here, as always, I should advise people to attend to the external conditions at first: not because they want always to be slaves to them, but in order to give themselves a fair start in life. Afterwards they will learn to adapt themselves to new needs, to remedy themselves by a kind of instinct: such conditions

as a good light put in the proper place behind the left side, so that the head shall not stoop in order to read,

and the use of good type also, will encourage upright carriage. Better desks (see Fig. 59), and better chairs will encourage better positions generally.

Remedial apparatus, like the inclined plank, will serve the same purpose. Games and athletics will develop promptitude. Such conditions are not to be neglected. Only ways be re-treatment.

number of positions acquired or remedial work suggested exercises to be

fully at first, and with the body supported, if necessary, by a friend or a teacher. They are for strengthening the trunk-muscles and neck-muscles and leg-muscles, and improving the carriage.

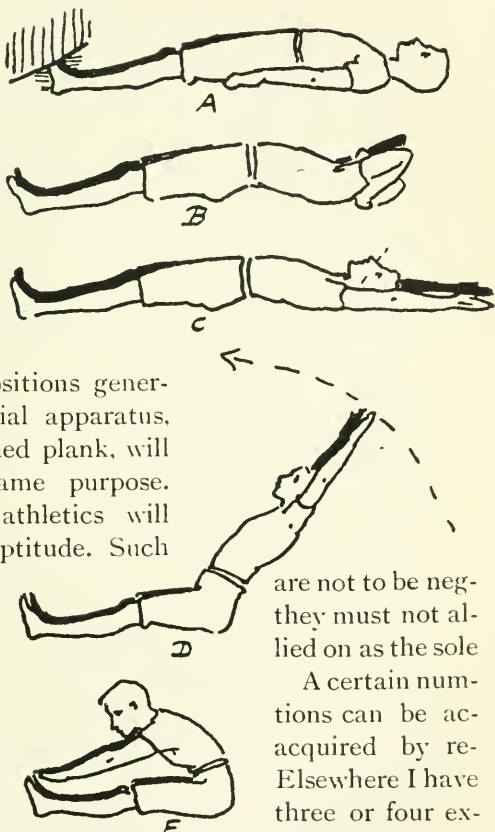
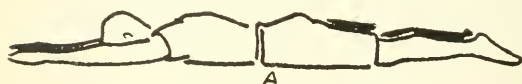


FIG. 63.

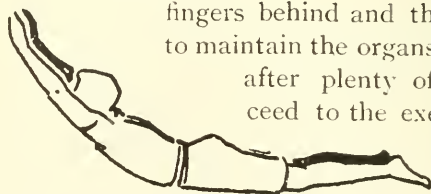
they must not be relied on as the sole

A certain number of positions can be acquired by remedial work. Elsewhere I have three or four exercises done very carefully

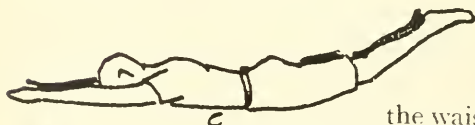
The first few were on the back, with apparatus. The second began as one lay on the stomach; it belongs to most systems of exercise. A third type is a floor or inclined plank movement with something to keep the feet down. (If the lower end of the inclined plank rests against a wall, the angle thus formed will keep the feet firmly down.) In the early stages of practice the hands are limp by the sides, as in Fig. 63, or—better still—they may be supporting the



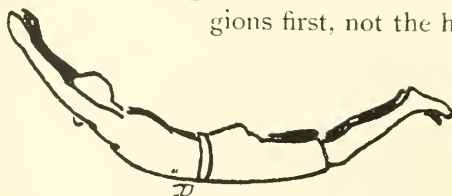
A



B



C



D

organs, with the thumbs behind and fingers in front, to maintain the organs in front, with the fingers behind and thumbs in front, to maintain the organs behind. Then, after plenty of practice, proceed to the exercise with the arms behind the neck (B), and, still later on, raised behind you (C). Be sure to lift the waist and chest regions first, not the head. Let a boy get someone to support him, rather than strain himself.

FIG. 64.

So, in doing the floor-movements of Fig. 64, to strengthen the neck and trunk muscles that help a better position of the body, a boy should begin gently, first raising his arms (as in Fig. 64, B), or—

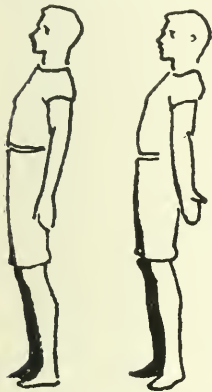


FIG. 65.

better still—one arm at a time, but not so far as to injure himself; then raising his legs, as in C, or one leg at a time; then one arm and one leg together; then, after abundant practice, both arms and both legs together, as in D.

Figs. 65 and 66 show exercises in stretching. Fig. 67 shows a combined neck and trunk exercise, to be added to those in Chapter XXV. Many of the more general exercises in that chapter will also serve

FIG. 66.—Stretching thus, rise on the toes, as if you were on a try-your-height machine.

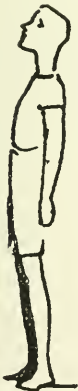


FIG. 67.—In addition to the neck-exercises of Chapter XXV., try this one. With the head pressing well back, and the chin in, and the legs firm, turn round to each side in turn, so as to stretch the neck and trunk muscles without straining them. At the full extent of the turn, make a bow to an imaginary person at your side. Begin with only one hand, the other hand hanging relaxed at your side.



as exercises to give or restore better positions of the whole body.

These are just a few samples of the many remedial or preventive movements by which expert-teachers are training their physical pupils. I have adapted these movements somewhat, especially with a view to encouraging *independent control of the two sides*, so that while one side works the other side may know how to rest. Much of our modern daily work is one-sided, and this training in partial rest and partial mastery is absolutely essential.

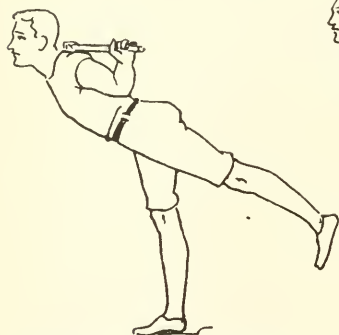


FIG. 68.—An orthodox exercise for the two hands together.

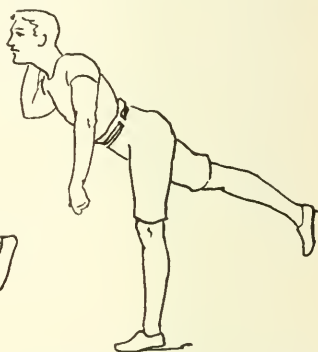


FIG. 69.—I prefer, as a rule, to let each side rest in turn while the other works.

To show the difference between my way and the way of the orthodox "experts," look at Fig. 68, in which a boy is bringing his shoulders back and his chest and trunk forward, and remedying some of his want of poise. He works both hands and both arms at once. I prefer to work one side (Fig. 69) while the other is relaxed. I believe that this is a help to brain-work (resting one part of the brain while another is exercised); and certainly it teaches

me not to use a large number of muscles quite unnecessarily in the daily movements that I do with one hand or the other.

In some cases, as in Fig. 70, it is advisable to use the two sides together. But I should like, as a

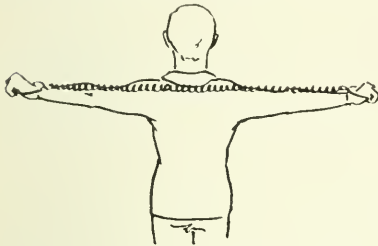


FIG. 70.—A gentle exercise with the two sides together (as recommended by Dr. Alexander Bryce, and adapted from the Physical Educator) to expand the chest and draw back the shoulders. The Exerciser involves no severe strain.

general rule, subject to important exceptions, to avoid this sort of "freehand drawing" exercise whenever I could manage to do so, at least until the two sides have been trained to act independently.

A second point seems to me quite essential, with a view

to the sedentary life which most of us will live. We shall be tempted to get into unhealthy attitudes as we work with our brains, or as we eat or travel or wait, or even as we try to rest. Now remedial exercises like these will be excellent in themselves, especially if we do as Professor Halleck suggests. He says, "if you wish to remedy a stoop in the shoulders, innervate the muscles as vigorously as possible. Keep firmly in consciousness the motor-idea of forcing the shoulders back. If the idea vanishes, recall it, and keep the voluntary act of attention busy." That is good. But I would go a step further.

After assuring yourself that the movement is really an appropriate one for *you*, realise which muscles it will contract, and which muscles it will

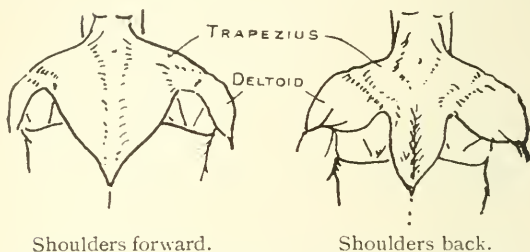


FIG. 71.—Diagram showing *trapezius* and *deltoid* muscles used in drawing shoulders back.

stretch. It will help you if you study some chart or diagram (see Figs. 71 and 72) of these muscles. Now, as you do the exercise attentively (having reminded yourself of its advantage for your carriage, etc.), two or three times in succession, vividly *see and feel* the muscles stretching, not straining. (Do not grip or frown. Use only the necessary muscles.) Then, at once, close your eyes and repeat the exercise, and *remember or imagine the sight and feeling of yourself doing it*, three times in succession. Then repeat the exercise, with concentration but without tension, once or twice more. Then, at intervals, during

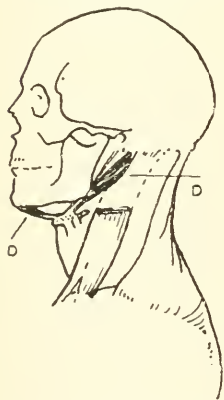


FIG. 72.—Diagram showing *digastricus* muscle (*d*) used in drawing the chin in.

the day, remember or imagine the sight and feeling of yourself doing it; but do not do it. Merely "sense" the stretching movement. That will actually be—so Professors Mosso, James, and others, as well as Dr. W. G. Anderson, have proved—a gentle yet none the less actual practice of the exercise itself.

After writing this, and a special article on the subject for the Strand Magazine, I come across the following words of Sir James Crichton Browne:—

"The information thus received (by the supreme centre through the nerves) is carefully registered for future guidance. For just as there is a memory of the sights we have seen and the sounds we have heard, so there is a memory of the movements we have performed, and of the mode in which we performed them. We have a sense-memory and a *muscle-memory*, and ideally revived movements form a no less important element in our mental stores and processes than ideally revived sensations. Our idea of a circle is a combination of an ideal coloured outline (sense-memory), with an ideal circular sweep of the eyeballs or it may be of the tactile impressions coinciding with an ideal circumduction of the arm or hand, or perhaps both these factors combined (muscle-memory). An analysis of our ideas at once reveals to us that we have few that are of purely sensory origin. It might be questioned if there are any objects that are known to us by their sensory characters alone. And so it is with our ideas of weight, distance, resistance, which all involve sensory and muscular factors. The centres of motor ideation require to be exercised in order that they may be properly developed, and may contribute usefully to mental processes, and hence muscular training is likely to assume a more important and precise place in our educational systems of the future than it has hitherto done."

This means of self-development and self-cure you have always with you. You now become indepen-

dent of special facilities. You will not fail to use the special facilities when you can secure them. But you need not rely on them. You have made a great stride towards self-sufficiency and self-respect.

Do not be fussy about yourself. Once again, just practise to restore the normal, the boy that you ought to be; practise without strain but regularly; wait patiently. Study good models, and pretend that you *are* these models. Act the part with *full realisation*. I am myself practising at least half a dozen remedial movements now. I give about ten minutes a day at them. I am doing some neck-exercises and shoulder-exercises to cure a bad chin-poking and stooping habit that I have not yet quite overcome. But I am not impatient. I am kind to myself. For I know well enough that within a reasonable time I shall be free to stand and sit and walk "naturally"—that is to say, without particular attention to myself. Similarly, I am practising some leg-movements (including the "Hundred Up") with a view to better walking and running. During my actual walking and running out-of-doors I do not bother about myself. It is only for a few minutes of the day, between whiles, that I focus my mind consciously on the leg-work. Occasionally I recall the memory, and imagine the movements, when I should otherwise be idle. I know that my under-mind will soon be trained to see to these matters for me, just as reliably as the Post Office authorities convey my letters to their destination, or my servant cooks and serves the neat little dinner I have ordered. My

conscious mind has delegated its task, thanks to frequent and "sensible" repetitions. It is now at liberty for any other work or play that I choose.

When I find it hard to keep myself up to the mark, to do the exercises or to attend to them when I do them, then I remind myself of *my* motives: for instance, athletic improvement. It is as well to know as many *raisons d'être* as possible, so that, if one motive is tired, another may relieve and supplement it.

It may impress and impel some people if they realise how incorrect positions (as shown in Chapters XX. and XXIV.) may hurt the health of the internal organs (digestive, excretive, and generative), and how correct positions

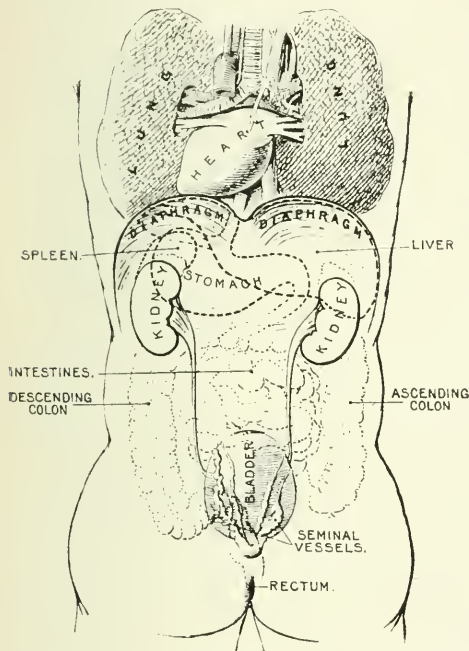


FIG. 73.—Some of the Organs, seen from behind. It is easy to work out how wrong positions (as well as wrong clothing) would press some Organs out of position, and allow some to sag down too low, and so perhaps press on others.

tions (as shown in Chapters XX. and XXIV.) may hurt the health of the internal organs (digestive, excretive, and generative), and how correct positions

(see Chapter XXIV.) may help their health. Figs. 73 and 74 will perhaps emphasise some of the probable results.

The lying position is a more difficult problem than the sitting and standing.

For my own part I am inclined to think that the one-sided attitudes are not nearly so bad if we restore the upset balance and poise by the opposite (other - sided) attitudes—for example if, without letting the chin or shoul-

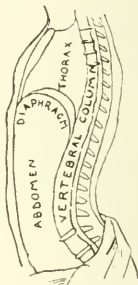


FIG. 74.—Side view of the Body, showing the importance of the Spinal Column and the diaphragm in keeping the organs in good positions,

ders come forward, we sometimes rested our weight on the unfavourite leg, sometimes wrote, etc., left-handed, sometimes lay on the unusual side. There are exceptions; and against the straight attitudes I have nothing whatever to say. All that I resent is the scathing condemnation of all crooked attitudes, by many so-called "experts," regardless of whether or no these attitudes are compensated for by the reverse attitudes.

With regard to the straight position as one lies down, obviously it is easiest as one lies on the stomach or on the back. For my own part, I find the former uncomfortable; and Sir Lauder Brunton, like many other authorities, points out a disadvantage of the latter, perhaps partly due to local warmth. He says that "another means of prevention is to make the patient lie on a hard mattress and not on a soft

feather bed. In some patients lying on the back tends to bring on excitement. I am not sure of the *modus operandi* of this, but in order to treat it, it is best to get a cotton reel and tie it round the back so that it lies against the spine: if the person in sleep should roll over on to his back, the reel makes him turn over on the side, and that will tend to lessen the excitability."

This being so, Mr. E. F. Benson's plan may commend itself to many. What he does unconsciously, others may do purposely till they have made it a sub-conscious habit. He begins his rest on one side, but, apparently changing at "half-time," he finishes it on the other side. A pre-suggestion, like the one by which one wakes oneself at any required hour (Chapter XLI.), may help to insure the change. There is a well-known case of a person who cured himself of frequent emissions by "suggesting" to himself, just before sleep, that in case of any undesirable thoughts *he would wake up and wash*. In another case that I know, the suggestion was that the person would get up and empty his bladder (see the Chapter on Excretion).

This may be a good place to mention that a boy must not be anxious if he has emissions. If his diet has been too stimulating, if he is too full-blooded, and in certain other conditions, a loss of the fluid may serve as a sort of relief, somewhat as nose-bleeding does. True, the fluid is precious. But to lose some of it (perhaps about once a fortnight), as I used to find, may not be a cause for anxiety if the boy is

living in circumstances that tend to too severe a blood-pressure (see the Appendix). It is worth while to observe the conditions, and to remove any that are over-exciting, and perhaps to apply cold water (as recommended in the special chapter). But any "fussiness" is out-of-place. Certainly any self-condemnation, such as I suffered from in my ignorance, is quite wrong.

It might be useful to make a study of positions as seen in the best Greek statues. So healthy was the life of the Athenian male citizens in their prime, so wonderful their instinct in matters of attitude, that, while we need not follow them slavishly, we can at least note and get hints from them where the hints commend themselves to our own reason.

As I have suggested already, these statues, and healthy people, will serve as models for positions and expressions; they should be studied part by part; they should be imitated; they should be fixed in the sensation-memory as well as in the eye-memory, so that one may vividly recall them at will. At the same time, elders should set a good example. It is of little use for the boy to have models of Greek statues when his father and his master and mistress and other so-called "betters" are carrying themselves, and otherwise expressing and behaving themselves, quite wrongly.

Delsarte may be called the father of the art of expression. Many of his theories sound cranky, yet all sorts of people have benefited by the practices, including athletes, fencers, actors, musicians, speakers,

brain-workers, singers, stiff people, nervous people, sleepless people.

Professor James, whose "Talks on Psychology" I am constantly reading and quoting, speaks most emphatically of the effects of positions and expressions, not only upon the body, but also upon the mind. I cite his words here. They must be applied to expressions of other feelings besides that of cheerfulness. And among the expressions we must certainly include the breathing—its rhythm or jerkiness, its fulness or shallowness, and so forth. The words, etc., in square brackets are mine.

"Action," he says, "seems to follow feeling, but really action and feeling go together: and, by regulating the action, which is under the more direct control of the will, we can indirectly regulate the feeling which is not.

"Thus the sovereign voluntary path to cheerfulness, if our spontaneous cheerfulness be lost, is to sit up cheerfully, to look round and to act and speak [and breathe] as if cheerfulness were already there. If such conduct does not make you soon feel cheerful, nothing else on that occasion could [?]. So, to feel brave, act as if we were brave, use all our will to that end, and a courage-fit will very likely replace the fit of fear. Again, in order to feel kindly towards a person to whom we have been inimical, the [?] only way is more or less deliberately to smile, to make sympathetic inquiries, and to force ourselves to say genial things. . . . To wrestle with a bad feeling only pins our attention on it and keeps it still fastened in the mind. Whereas, if we act as if from some better feeling, the old bad feeling soon 'folds its tent like an Arab, and silently steals away.' . . . Act faithfully, and you really have faith, no matter how cold and even how dubious you may feel. . . . From our attitudes ceaseless inpouring currents of sensation come, which help to determine from moment to moment what our inner states shall be. That is a fundamental law of Psychology which I will therefore proceed to assume."

Dr. Maudsley, as I remarked in a previous chapter,

held that "he who is incapable of controlling his muscles [we might say. his expressions] is incapable of controlling his mind." Elsewhere he says: "The special muscular action is not merely the exponent of the passion, but truly an essential [?] part of it. If we try, while the features are fixed in the expression of one passion. to call up in the mind a different one, we shall find it impossible to do so." I think that Professor Alexander Bain also maintains that, if we get and hold the expression of any one emotion, we cannot possibly feel or entertain the opposite emotion.

In one place he says:—

"So constant are the appearances characterising the different classes of emotions, that we regard them as a part of the emotions themselves. The smile of joy, the puckered features in pain, the stare of astonishment, the quivering of fear, the tones and glance of tenderness, the frown of anger—are united in seemingly inseparable association with the feelings that they indicate. (If a feeling arises without its appropriate sign of accompaniment, we account for the failure either by voluntary suppression, or by the faintness of the excitement, there being a certain degree or intensity requisite to affect the bodily organs. On this uniformity of connection between feelings and their bodily expression depends our knowledge of each other's mind and character. When anyone is pleased, or pained, or loving, or angry, unless there is purposed concealment, we are aware of the fact).

"From a variety of causes, we are deeply interested in the outward display of emotion. The face of inanimate nature does not arrest our attention so strongly as the deportment of our fellow beings; in truth, the highest attraction of natural objects is imparted to them by a fictitious process of investing them with human feelings. . . .

"To the painter, the sculptor, and the poet, every feeling has its appropriate manifestation. Not only are the grosser forms of feeling thus linked with material adjuncts; in the artist's view, the

loftiest, the noblest, the holiest of the human emotions, have their marked and inseparable attitude and deportment. So far as concerns the entire compass of our feelings or emotions, it is the [?] universal testimony of mankind that these have no independent spiritual subsistence, but are in every case embodied in our fleshly form.

“This very strong and patent fact has been usually kept out of view in the multifarious discussions respecting the Immaterial Soul. Apparent as it is to the vulgar, and intently studied as it has been by the sculptor, the painter, and the poet, it has been disregarded both by metaphysicians and theologians when engaged in discussing the boundaries of mind and body.”

I must insist, however, that these writers omit an essential consideration.

Not only must you have the expression, or rather the various expressions (including that of the eye, the mouth, the hands, the body's attitude, and the breathing): you must also let yourself go, become passive to, permissive and submissive to, the expressions. Otherwise you may be like certain actors, who can express emotions without feeling them, or at least without feeling them strongly *as dominant and overpowering, as absolutely convincing or conquering, and re-creating influences.*

The practical application is clear. If an unfavourable emotion or mental change threatens you, *express* some other emotion and hold to it and let yourself go to it.

If you feel that the unfavourable emotion still possesses your mind, your conscious sensations, your citadel, yet do not surrender to it your town and your outposts. Stick to these; fortify them; attend to them; divert the citadel's food (which is, your

attention) to them: and starve the citadel out. As Professor Höffding advises, "even if we cannot prevent a feeling from arising, we may possibly prevent it from spreading, by inhibiting the organic movement which accompanies it, and indulgence in which augments it."

A boy must not be a hypocrite: that is the last career I should wish for him. But he must realise that mental states depend not only on the mind, but also on the body's position and expression. He must realise that position and expression are a matter of muscles; that muscles are controlled by nerves and nerve-centres, and, until habits are formed, by the



FIG. 75.—A dog alert.

will. That the mastery and direction of them is largely a matter of *his* choice. He should be constantly reminded of Dr. Maudsley's words (above), that he who is incapable of controlling his muscles is incapable of controlling his mind. Now part of the control of the muscles is to give the body its right position; part of it is to give the body its right expression; part, again, is not to use muscles wrongly, to control the muscles in the sense of not using them needlessly, and, sometimes, not using them at all.

Professor James' words, once again, are not entirely accurate. A man may have the position and expres-

sion of cheerfulness and yet not feel cheerful. In that case he may belong to the class of actors whom Jesus Christ condemned so often as "hypocrites": the "hypocrite" being at first merely the actor who did not express himself from his best and inmost centre, but "played to the gallery," wishing to please ignorant men and women. A boy must decide to let himself go and submit to the good expression, which should not be objectionably bland and oily and pious and sleek. He must allow it to work its effects upon him; he must, again, become passive, permissive, submissive, receptive to it.

So, when he bathes, he must let himself go to the water, open his pores to it. He must do the same with fresh air; he must do the same with good scenery; he must even try to do the same with good exercises. If an exercise is good, let yourself go to it: let it work its full effects upon you. A friend of mine says that he does not do any exercise by choice; rather he first relaxes his muscles, and then does just whatever exercise he feels inclined to do, and gives himself up to the feeling of the moment. Living by himself, in private solitude, far away from anyone else, he is able to express himself freely. Sometimes he jumps and dances; sometimes he kicks; sometimes he shouts and sings; sometimes he goes through the movements of swimming, at other times the movements of rowing or boxing. He finds that he gets the best results when he allows the *good* exercises to play with him, as it were, and when he entrusts his whole self to them and their sweet influences.

But few of us, I think, have the energy or the faith to do this. Most of us want definite instructions at the start. Most of us want attractive exercises, if the bedroom or plain room practice of them is to be continued. In the hope that my own favourites, and a few others, will enable readers very soon to choose and devise a better Course for themselves, and so become as independent of outside directions as possible, I offer the following Chapter, not as a final order, but merely as a makeshift suggestion, which it may be worth while to try and then judge by its all-round results.

CHAPTER XXV.

SUGGESTIONS AS TO BETTER DRILL FOR BOYS.

I. INTRODUCTORY NOTES.

ALREADY I have warned readers against excessive exercise, pointing out, however, that there is less danger if early physical alphabets have been mastered and if better food has been taken more leisurely; if more appropriate times for exercise have been chosen; if better health-tests have been applied; if some remedial (or preventive) work has been done; and if much attention has been paid to cleanliness and excretion.

I have also outlined some practices for breathing (Chapter XXII.), for repose (Chapter XXIII.), and for better positions and expressions (Chapter XXIV.).

Then, in the next chapter I shall deal with games and athletics in particular, including the walk and run; and self-defence, under which heading I shall class self-preservation by swimming; I might add shooting also. Chapter XXVIII. will treat of "un-athletic" hobbies, such as gardening, carpentering, and modelling. There will be suggestions as to competitions, which, when badly organised, are apt to strain boys; especially is it important that proper handicaps should be arranged and that the boys should be sensibly grouped.

This question of groups is an essential one so long as we deal with boys in batches. Group-drill is good if the boys be classified less according to age and size than according to heart-strength, lung-capacity, and build, and if the groups be re-arranged from time to time in harmony with physical tests; for sometimes it is impossible to tell how certain exercises will suit a boy. They may strengthen him; they may wear him out. The physical tests will show the effects. Here is an example.

One question is sure to be asked by many managers and boys themselves: Is the Sandow Course a good one for boys? It is widely advertised, and, we must say, misleadingly advertised. I emphatically assert that it is not suitable for boys if it is used indiscriminately. The almost incessant grip and strain, of both hands at once, is thoroughly bad for the young, owing to the relative sizes of their heart and arteries. The spring-grip dumbbell as a constantly used implement is worse than the ordi-

nary dumbbell. The Scottish Commission was *not* in favour of the Sandow System for children, owing to the bad effect upon the heart. The System is a dull one, demanding—as an expert says—little “nerve,” little co-ordination, little variety, little poise, little gracefulness; and, I should add, little if any lithe-ness of extremities, economy, freedom, *abandon*; and its movements are almost entirely rhythmical. But a little Sandowism is not bad for boys occasionally, especially in order to lead up to gymnastics.

Then there is the question of gymnastics with fixed apparatus. Very much the same answer may be given here. Excellent as gymnastics are if they are properly supervised by a tactful expert, who will divide the boys scientifically into groups, and treat some of the boys as individuals, indiscriminate gymnastics with fixed apparatus are vile for the young, especially as the sole or the main training.

Of course there are some stubby elders who seem to be born to be gymnasts and nothing else in the athletic or in any other sphere. For these, and some others, gymnastics are interesting and attractive.

But, even for these, gymnastics should not be relied on as the sole training, nor should they be practised much till speed and ease have been acquired. Occasional gymnastics, in brief spells arranged tactfully, with plenty of variety, and with intervals for rest, free work, and play, are decidedly valuable.

But now as to a drill, apart from such uses of dumbbells, spring-grip dumbbells, fixed apparatus, etc., occasionally and in strict moderation:—Can we

get a drill which a boy is in the least likely to continue of his own free will when, let us say, he has become a clerk or a business-man in the city? I have done my best to devise such a drill for boys, and to give a few hints as to what seem to me to be the best ways of practising it.

Some of the conditions of healthful exercise I have suggested more than once elsewhere—fresh air, good light, less clothing, certainly less cramping clothing, frequent clean clothing, cleanliness generally, and *brevity*.

If the exercises are brief, arranged in *short sharp spells*, the boys will find it easier to concentrate their attention on them and to do them correctly; for the interest will be less likely to flag.

The interest can also be kept up by *explanations* at intervals, as to how this or that exercise affects the body, how it affects the breathing, digestion, appearance, athletics, brain-work, and so on. These intervals for studying the reasons of certain movements, and other intervals for fuller breathing and relaxing, would prevent a great deal of strain. Mosso's book on "Fatigue," and my article, with hints on its prevention, in the "Physical Educator," may be studied in regard to details.

There is urgent need for moderation and gradual increase. It is very easy to strain a boy for life, even though he may not feel the effects or show them till he is, let us say, thirty, at which time he will attribute the cause to something else, not to his school-drill, or runs, or games in former years.

I am not for a moment urging private and individual drill to the exclusion of class-drill. Let the two schemes alternate. It is essential for boys to get the group-feeling, and the feeling of leadership as well. They should learn that they do not exist or move for themselves alone. Some boys should be given responsibility in setting the drill to others.

In fact, the drill should be a preparation for the whole life, including the commercial, social, and recreational. As a rule the drill at schools is not a preparation for the recreational: it is too dull for that.

Some apparatus is of decided use. The chest-expander and the light dumbbell and the light Indian club seem to me among the best. But for most ordinary purposes the floor and the walls will suffice, if they are clean: and a ball. There simply *must* be a ball.

To the Course will belong the three kinds of breathing through the nostrils (outlined in Chapter XXII.), the fourth kind of breathing, and the relaxing that naturally goes with it (in Chapter XXIII.), and the practice of better positions and expressions, especially the normally curved spine, the prominent chest, and the retracted chin (Chapter XXIV.). In order to make these positions habitual, some remedial work (Chapters XX. and XXIV.) must be added by the manager or the expert teacher.

Without wishing to do away with any good drill which already exists at a school or in a home, I am bound to say that *most* drills, as far as I have

examined, are not very interesting to the boy unless the teacher is really skilled in teaching. As a makeshift drill, which is pronounced to be quite healthy, and at the same time far more attractive to boys, I have offered "An Alphabet of Athletics," in Routledge's Fitness Series.

The boy who practises these or any other exercises should feel his muscles stretch, without violent or painful strain : should gradually increase the extent, the speed, and the number of repetitions ; should have intervals for breathing and repose, and explanations by the teacher : and should not use unnecessarily any parts of his body. As a rule he should be lithe and flexible and easy, not tense.

The order of the following exercises is not strictly scientific. I have thought it better to insert duller movements among the more interesting, and, generally, to get variety rather than strictly physiological sequence.

The scheme is offered not as an *idée fixe*, but rather as a working basis to be improved on, as experience teaches, by omissions, additions, substitutions, alterations.

It should be learnt not as a whole, all at once, but part by part, on the plan that I have outlined in my other writings. First master one movement ; then repeat that, and master another ; then repeat the first two, and master a third ; and so on. As the Romans conquered their Empire (at least in its early stages), attack a little, conquer it, assimilate it, use it in order to conquer another little, and so forth.

Divide et impera. Or, to be more detailed, *Divide, vince, vinci, utere*—Divide, conquer, bind safely, use.

Three more words before I begin the Course. Forgive the delay. My own ideas differ so widely from those of the orthodox schools (British, German, Ling, etc.) in these two respects, that I must justify them.

The first is *repetition by the memory and imagination directly after the movement itself*—and therefore a far more thorough realisation and sensation of the movement itself at the time.

The second is the relaxing and repose of as much of the body as possible when any given parts are being moved. I do not mean mere stillness, which may involve enormous strain (hold your hand out at right angles to your body, quite still—that is not repose!) I mean real rest, real economy. Instead of doing most movements generally with the two sides together, I am sure that, in the yet early stages of learning, *the right side should move or stretch, etc., while the left really rests, then vice versa.*

I believe that these two principles, as stated here, are original contributions to the art of Physical Education. But more of them directly. Here, for instance, is an orthodox movement with the two sides together. Do it, and you should feel which muscles are being stretched. Such an exercise (like the one in the leg-series, in the Course) will help, e.g., to squeeze the liver and so to promote digestion and excretion. The two hands are used together in Fig. 76. In Fig. 77 only one side is used, but the

other is stiff, not relaxed. Try it first with one side relaxed, then with the other side relaxed.

Or, again, look at Fig. 78, and contrast Fig. 79, which has one side relaxed.



FIG. 76.

I prefer to have my feet comfortably apart, though not quite so far as in Fig. 80. Instead of Fig. 80 I should prefer sometimes to relax each side in turn, while I stretched the other side.

Besides, I should like to make such exercises interesting and attractive to most Anglo-Saxon boys. For want of a better way, I think a fair plan would be to introduce the athletic element—to bring



FIG. 77.

these positions and movements nearer to the familiar and attractive positions and movements of some forms of sport. Out of many suggestions I propose

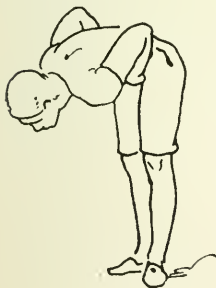


FIG. 78.

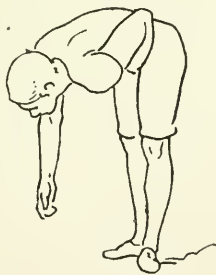


FIG. 79.

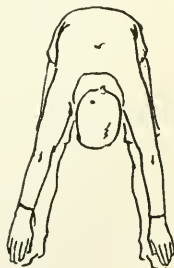


FIG. 80.

that one exercise be part of a hopping exercise, or of "kneeing" the ball (as occasionally in Association Football), while the other be (as in the Course) part of the fielding at Cricket.

This is chiefly for the sake of attraction and enjoyment, which, as we have seen, can act as a harmless "chemical" tonic to the nerves and blood and whole system. It is also in order to make concentration easier at the start.

For a third requisite, besides the vivid sensation at the time and the vivid memory and imagination directly afterwards, and the repose and economy of the muscles and nerves not required for use, is closely connected with these, and yet is not identical with them. It is concentration.

There is a concentration almost independent of any interest *inherent in* the thing being done. Professor James alludes to it when he says: "Keep the faculty of effort alive in thee by a little gratuitous exercise every day; do every day or two something for no other reason than thou wouldst not do it, so that when the hour of dire need draws nigh it may find thee not unnerved and untrained to stand the test." (To which we might add Marcus Aurelius' words, "accustom yourself to master things that you seem to despair of.") Some of this power is "a very present help in time of trouble."

But there are other helps to concentration. There is the knowledge of the muscles, etc., which you are using, the sight and sensation of them as you feel them contracted or extended, the thought of the

good that the movement is doing you. Then there is my plan, suggested in the "Strand" Magazine, of remembering and imagining the sight and sensation of the movement as you close your eyes immediately after the movement: the knowledge that you are going to try to recall and revive the exercise later will tend to make you focus your mind on it at the time. You can imagine yourself doing it, or, if you like, imagine another person doing it, and, in your own mind, do it *with* that person.

As an instance, turn your neck round to the right, and then bow to an imaginary person at your right side, drawing your chin in. Repeat this three times. Then relax, close your eyes gently, and revive the sight and sense memory as really as possible. Do not grip with your hands—that is no good whatsoever, here. Now repeat the movement itself, so as to correct and fill up the gaps in, and impress upon you again, the feeling of the movement. Then do it, similarly, to the left side. Be aware of the muscles stretching, but stop short of injuring them by excess.

Try this with all the exercises in the Course, especially with the Swimming series; and also with the Relaxing-practice, in Chapter XXIII.

Needless to say, the more you attend to the exercises, act them, realise them, live them, the more you make them integral parts of yourself, assimilate and build them in your brain and spinal nerve-system, the more they will influence you. Therefore you must be extremely careful *what* exercises you do.

If you do undesirable exercises (like those to which I have alluded in Chapters IV. and XVI., at least for many boys), then you get within your very cells and fibres, within your very self, undesirable influences. I hope that none in my Course are very bad. I am rather sensitive myself, and do not find any of them undesirable. But if *you* do, give them up at once.

One more warning. While I want you to attend to the positions and movements, and to do them correctly and therefore scrupulously and perhaps slowly at first, so as to save self-correction afterwards, and while I want you to correct your faults partly by the opposite faults, exaggerated, *I do not want you to think of these exercises when you play.* I do not want you to make your play grim and slavish business. When you play, play. Attend to the game, your opponent, your tactics, your play-spirit (Chapter XXXIX.), only just occasionally to your mechanisms, except, as it were, to make a mental note of where they are going wrong. But between whiles correct yourself. Your bat is not moving in a straight line—it and your left foot are too far away to your left. Very well, then, the next time you practise see to that. Practise the opposite fault. Send your bat and your left foot purposely too far to your right. But during the play, as a *general* rule, live the play—be as unconscious as you can of the mechanism.

Now for the Course, at last!

II. A MAKESHIFT COURSE.

N.B.—Intervals for reviving sights and sensations vividly by memory and imagination; and for explanations of reasons; and for fuller and more rhythmical breathing and muscular relaxing.

Golf-swings, including one-handed swings.

Fencing lunge.

Cricket-series. Batting, especially forward-play, drive. running out, bowling, fielding, throwing, catching.

Catch, etc.

Neck-movements.

Swimming practice.

Startings and Runnings.

Trunk-exercises—twist, circle, leg-raising, etc., on the floor.

Kicking, with arm-exercise: led up to by free leg-swing. Balance (E. F. Benson's Exercise).

Wrist and forearm movements, with relaxing.

Lawn Tennis Service, and run forward.

A leg-series.

Stretchings, previous to shakings and relaxings.

Skipping and hopping.

Self-massage.

Peg-top whipping, Racquet-stroke, Racquet-service.

Fives-strokes.

Rowing-exercise, with or without apparatus.

George's Hundred-Up.

Movements with an easy stretcher.

Position-drills and two useful full movements.

Boxing-exercises, with or without punch-ball.

Alternative and additional Exercises:—

Plank-practices.

Japanese (Jujitsu) training in alertness, etc.

Hindu (Yoga) training for trunk-muscles, etc.

The left side by itself.

Mental and moral aims.

Master each exercise, and learn to recall it in your imagination, before proceeding to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

Golf-swings.

The illustrations (Figs. 81 and 82) explain the beginning and finishing positions. With an Indian club or a stick held (but not tensely gripped) in the two hands, and brought well back behind the right shoulder as far



FIG. 81.



FIG. 82.

as it will go comfortably, swing down and out to the right, and then along a straight line, still out and away to the left, thus bringing the weight from the right foot on to the left, and finishing up in

the second position. Keep your eye, for as long as you can, on the ball or some mark. Get a good driver to give you hints. Pretend that you are some good driver, though you should not begin too violently, and you should not imitate slavishly. Repeat twice more. Then close your eyes, relax, and revive the memory.

Now do this swing as if you were playing golf left-handed. In both cases look at some mark or a

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ball upon the floor, just as you would fix your eye on a golf-ball if you were driving. But, once again, get some good player to put you right at the start.

Having begun to master the stroke, especially the long straight line followed by the club, commencing far away to the right and going parallel to your feet, and far away to the left; now learn the right-handed



FIG. 83.

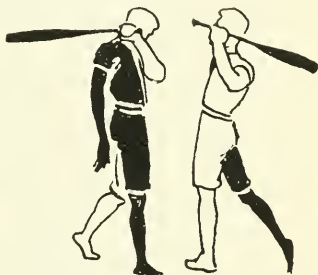


FIG. 84.

drive with each hand in turn, while the other hand rests limp and relaxed. Figs. 83 and 84 show this practice, which will give independent control, will be valuable for many ball-games (such as Racquets and Fives), and will work one side of the brain more actively while it rests the other side more thoroughly. The better each side does its proper work by itself, the more likely it is to do its work—after practice—in co-operation with the other side.

What I say here about the use of each side in

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turn while the other rests, will apply to many of the following exercises also. Professor Liberty Tadd, of Philadelphia, has had many years' experience in training thousands of children to use either hand at will in manual work (carpentering, modelling, drawing, etc.). He says most emphatically that this not only increases the skill of the left side, but also actually increases the skill of the right side, lessens some physical deformities, and makes the children more bright and intelligent.

I need not give the reasons again, then, with each of the following exercises in turn. It will be sufficient to refer readers back to this paragraph, and forward to the remarks near the end of this Chapter.

Fencing Lunge.

From the unimportant first position (a) of Fig. 85, with the legs straight, the right heel touching the

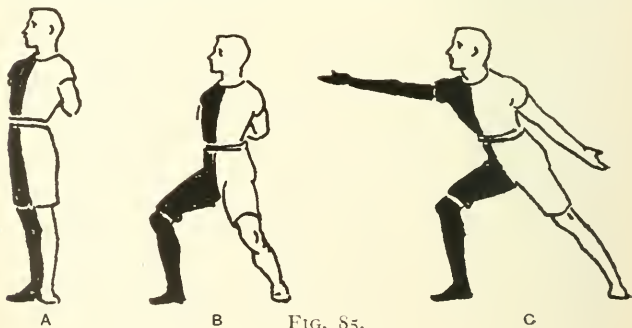


FIG. 85.

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

side of the left heel, pass, with a step of the right foot, into the position (B), with the body crouching well down, but with the back hollow and the chin in, and with the two arms behind the back as in the illustration (A), facing with a quarter-turn of the body, but with the eyes straight forward and up. Now make a good lunge forward (C), in a straight line, with the right foot, not lifting it too high, and not letting the left foot come off the ground. Be sure that the right foot points straight forward and not—as it tends to do—towards your left. If it does, remedy the fault by practising the opposite fault. Let your right knee come over your right foot, but do not stretch too far at first; increase the distance by degrees. Then return to the crouching position.

Repeat this movement twice more, then shut your eyes, relax, and vividly recall the sight and sensation.

Next do it with the sides reversed: lunge with the left foot and leg, sending the left foot forward. Then revive the memory.

Crouch well down, but do not grip or frown.

When you can do this movement easily, then add the arm-movement. For the lunge with the right foot have your left hand and arm well back and down, palm upwards, and at about the level of your hips; your right hand—also with the palm upwards—up at about the level of the top of your chest.

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not grip or frown needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

Look straight in front of you the whole time, except occasionally for the purpose of correcting the position of your feet.

Repeat twice more. Revive the*memory. Then do this second lunge and arm-movement with the left side.

For further details see any good volume on Fencing (*e.g.*, the All-England Library Volume), or the article, by an experienced teacher, in the "Physical Educator." I owe the arm-exercise to him, though he did not originate it. I differ from him in that I am sure the self-teacher ought not always to keep his eyes up straight ahead at the start. He ought sometimes to look down at his feet, or at their reflection in a mirror, to see that the forward foot be pointing straight ahead, the back foot be firm on the ground. This occasional attention will send more blood and energy to the feet. Of course later on it will become unnecessary. The feet will regulate themselves—or, rather, will be regulated by the under-mind in the spinal nerve-system.

As an additional exercise, practise advancing and retiring in the crouch position, advancing with the front foot first, and with the toes and balls coming down on the ground first, but retiring with the back foot first, and with the heel of the front foot then coming down on the ground before the ball and toes.

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

Keep the distance between the two feet as nearly the same as you can, all the time.

Then, as usual, relax, and revive the memories.

Then advance and retire with the left foot in front.

Get a good fencer to guide and correct you at the beginning. "The beginning is half of the whole."



FIG. 86.

Ready to bat.

Cricket Series.—(i.) Batting.

Taking a light club or a stick, so as to get freedom of action before you have to use much strength, imagine yourself to be batting. The illustrations are all adapted from good models: for instance, the first is from L. C. H. Palairet. Now go through various strokes, and after each come back to the waiting position of Fig. 86.

In playing forward, see that your stick comes straight up and back, then straight forward and nearly touching your left foot, which should also move straight forward. Get a good player to show you the stroke. I have tried to describe the forward-play of two or three professionals, in "The Cricket of Abel, Hirst, and Shrewsbury" (Hurst and Blackett).

Add other strokes (see XXVI.), such as the drive to the off, then to the on; back-play; cutting; gliding.

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

FIG. 87.—The bat straight up and back before forward play.



FIG. 88.—End of forward play (exaggerated).



FIG. 89.—The stick is here too far out to the batsman's right: it should be nearer to his left foot.

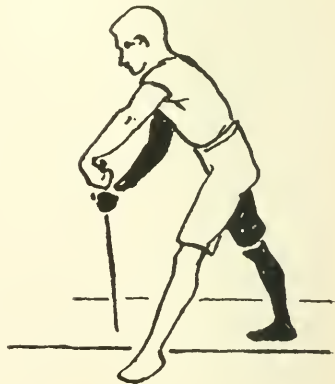


FIG. 90.
A Forward-drive.

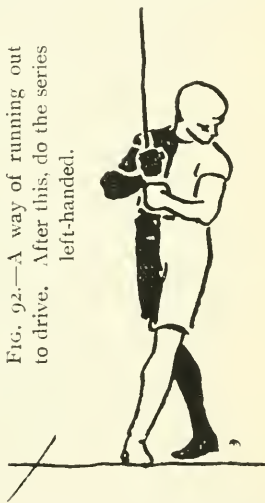
Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

Learn to run out, perhaps using Abel's plan, as in Fig. 92; learn to turn neatly at the crease; learn to recover poise and be ready to run immediately after your stroke. For suggestions as to other exercises, see the next Chapter. Do the series left-handed also. But first get the attitudes and movements

FIG. 91.
Bat up, ready to drive.



FIG. 92.—A way of running out to drive. After this, do the series left-handed.



correct for right-handed play. During games, enjoy the games. Keep the learning of mechanisms for the practice-times.

(ii.) *Bowling and Fielding.*

The same remarks apply here.

First you stoop down and pick up an imaginary

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

ball, then you take a little run, draw your right side back and down, and bowl with your hand extended very high, and with your body-weight and power, ending up in a position in which your weight has passed on to your forward foot. Afterwards recover your poise and be ready to field.

Imagine a catch being hit to you, sometimes as in Fig. 94, sometimes as in Fig. 95 (B). Catch the

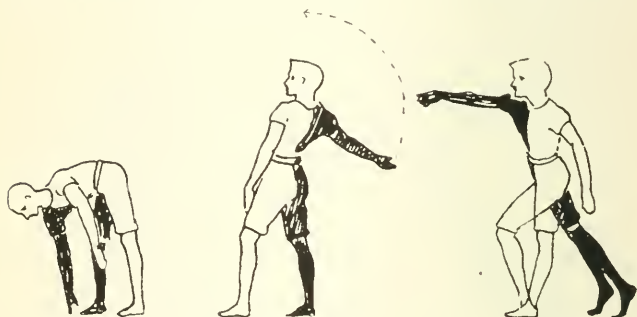


FIG. 93.—Stoop, pick up the (imaginary) ball, bowl. Do this with the left hand. Then use the two sides together.

imaginary ball. Get some good fielder to show you how to catch, or read the article by Sewell in C. B. Fry's Magazine.

Then practise fielding a ball and throwing it in. Bring your hand well up and back behind your ear, then, for a short-distance throw, send your hand well forward, as in Fig. 95 (c), the first and second fingers now pointing at the mark at which you have been

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

FIG. 94.—Catch the (imaginary) ball.



aiming. (The Americans sometimes throw with the right leg forward). Practise also a long-distance throw, in which you send the ball far higher.

Do the series left-handed.

Then do a useful exercise, going through the Series, as far as you can adapt it, with the two sides together—picking-up, running, bowling, recovering, catching, alert again, fielding, throwing. One or two reasons why this left-side practice is important, will be given at the end of this chapter. Personally I find that, when I learn to play better with my left hand, my right hand play improves also.

Of course the above exercise is not meant to dis-

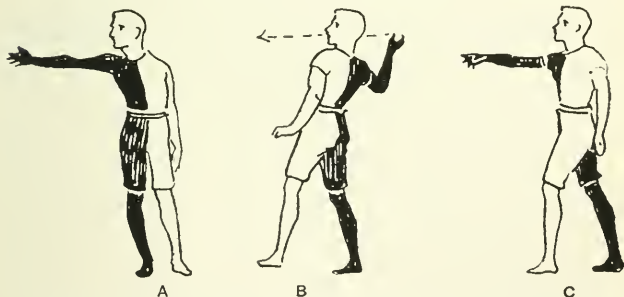


FIG. 95.—Or catch it in this way. Then draw the right hand up and back behind the ear, and throw. Do this left-handed also.

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

courage net-play, and such practices (with the stump between two players, for throwing, bowling, and fielding, etc.) as I have outlined in the volume already mentioned. It is rather meant to make net-play and games themselves more attractive, owing to greater success; and also to keep people in some training and practice when games and net-play are hard to obtain.

Then there should be a slight rest for deep and leisurely breathing (see Chapter XXII.) and muscular relaxing (Chapter XXIII.). When you have recovered your breath, you can begin the next series. During most exercises keep your chin in, your shoulders square, and your trunk inclining slightly forward from the hips. When you are not looking at the muscles which you are using, look well to the front. Feel the muscles stretching but not straining. This series, contributed to the "Physical Educator" by an expert-teacher, belongs to several Systems. Some of its movements are illustrated here. First send your head back; then draw your chin in, and bend your head forward. Then turn your head to the right, and to the left. After this movement, this turn to the side, I add a bow to an imaginary person on that side. Then bend your head over to the right, and to the left. Then rotate your head, keeping your face facing forwards all the time. Do

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all these movements slowly; otherwise you will be liable to feel giddy, if not to hurt yourself.

The neck-movements are important as an aid to better breathing, as well as to better carriage and position. It may help you at first to hold your hands

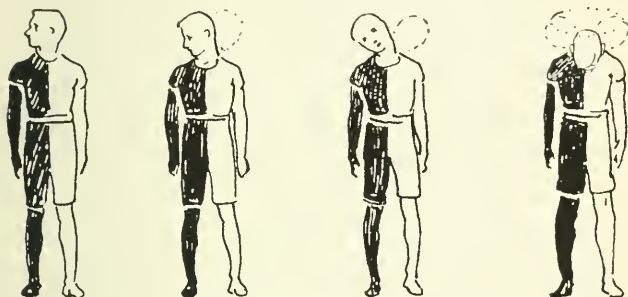


FIG. 76.—Neck-exercises common to several systems. Afterwards turn to the right, and make a bow; then do this to the left.

on your neck—for instance, clasping them behind your head or behind your neck. This raising of the hands will tend to bring your trunk-organs into their right place. Sometimes, if your neck-muscles are stiff, you can massage them with your hands.

Later on, you can practise these movements against resistance. You can give enough resistance with your own hands, putting them behind your neck or head when you bend back; in front of you, on your chin or your forehead, when you bend forward; on either side, when you bend towards that side.

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

I find it gives me more independent control of the two sides, and saves energy as well, to do this resisting-work with each hand in turn, while the other rests relaxed at my side.

Breast-stroke, with Leg-movement.

In this swimming-exercise you can practise each side at first by itself, so as to get more independent control. Keep the other side relaxed. Throwing your head well back, go through the movements shown in the illustrations.

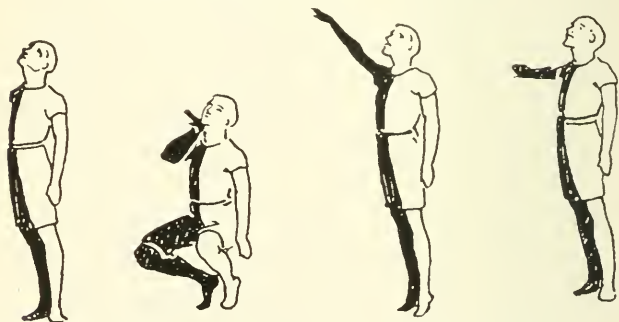


FIG. 97.—A Breast-stroke swimming-exercise, but with each arm resting in turn.

First raise your open right hand, with its palm downwards and its back touching your chin; then send it straight and well out to the front and upward, keeping your fingers together, but not bent. Then turn your thumb down and sweep your hand round

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

towards the right, as if to push the water back and keep yourself up and propel yourself forward. Feel your shoulder move; but do not strain. Bring your hand up again under your chin, and repeat.

Then do this exercise with the left side, resting the right side. Then with the two sides together. But be sure to keep your head well back, and the small of your back hollow.

When this movement is easy, you can add the leg-movements. It is too severe a strain to begin by practising the whole swimming-stroke at once as you lie across a bench or a chair, as in Fig. 100. That may be all right later on. It is easier to begin learning as you lie on your back upon an inclined plank. There you can go through the movements just described.

There also—or upon a clean floor or bed—you can go through the leg-movements, practising each leg at first by itself. Draw your right knee up towards your chest, with the toes down. Then draw the toes up also, move the right knee away to the right, and then kick away from you as you would in swimming, and finish up with your leg extended and your toe pointing downwards. Next do this with the left leg; then, when the movement is easy, occasionally with the two legs together.

Afterwards do this as you stand, as in Figs. 98 and 99.

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.



FIG. 98.



FIG. 99.

Practice for a leg-stroke, with each leg in turn.

ing movements of Fig. 97.

If the trunk-muscles are strong, there will be no harm in trying the practice of Fig. 100 occasionally.

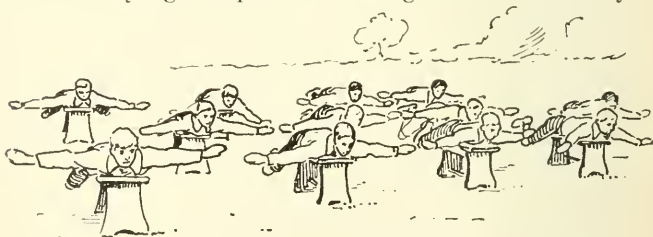


FIG. 100.—Another way of learning the breast-stroke.
(Adapted from an American photograph.)

Now rest again, and breathe rhythmically while you relax.

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

Startings and Runnings.

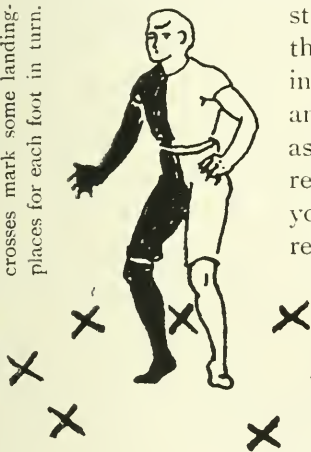
This is a magnificent exercise for many forms of athletics, as well as for general promptitude and the art of adaptation. I certainly find it one of the best and simplest of all the exercises that I know.

Beginning with the alert position of Fig. 101, unless you prefer Hackenschmidt's (see Chapter XXIV.),

start first from one foot, then from the other, first in one direction, then in another, losing your poise as little as you can, or recovering it as quickly as you can. After each start, return to the alert position.

When this is easy, add to it a couple of steps of running.

FIG. 101.—Ready to start in any direction. The crosses mark some landing-places for each foot in turn.



Then return to the alert again. Vary this, occasionally, with the Jujitsu-exercise, as described below.

Occasionally, also, practise the start straight forwards from the sprinter's attitude of Fig. 102

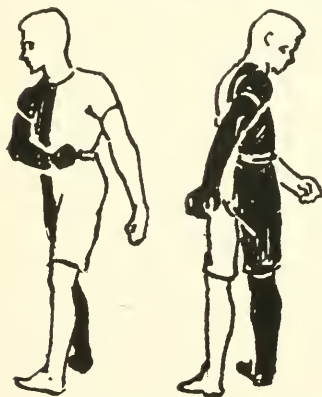


FIG. 102.
Ready to start straight forwards.

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

(other sprinters—see Chapter XXV.—prefer other attitudes), and run two or three steps nearly at full speed.

After these vigorous movements, again breathe deeply and leisurely, and relax, and listen to or think of some reasons why these exercises are useful. Think



FIGS. 103 and 104.

A trunk-swing, healthy and useful for many games. It is better not to grip the hands, Follow this by trunk-circling (Chapter XXII.).

of the games, such as football, cricket, lawn tennis, boxing, etc., in which such movements would be important. Vividly recall the above movements, the sight and the sensations of them, in your memory and imagination. Do not frown, as the instructor is represented as doing in one of the Figures. That is quite unnecessary. It does not look nice; it only wastes energy.

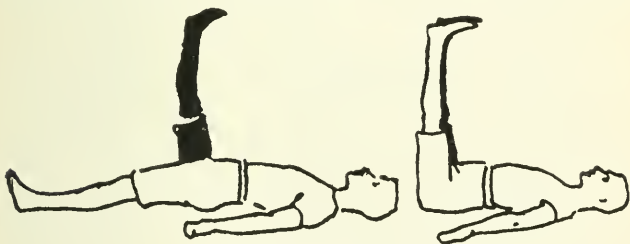
Now we will give the feet a little rest and do some trunk-exercises.

The turning-exercises are shown in Figs. 103 and 104. The circling-exercise was described in a previous chapter. Both can be done at first with the

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

hands on the waist, thumbs behind, fingers forward, to support the organs. As to the position of the feet, for my own part I hate the stiff "heels together, toes out" attitude. I prefer in nearly all exercises to stand with my feet between six and twelve inches apart, and my toes turned very slightly outwards, and to stand rather on the insides of the balls of my feet. In the circling movement keep your head and shoulders facing forwards and your chin in and the small of your back hollow, as far as you can without strain.

The other movements, especially those of Figs. 105 and 106, explain themselves. With regard to the



FIGS. 105 and 106.

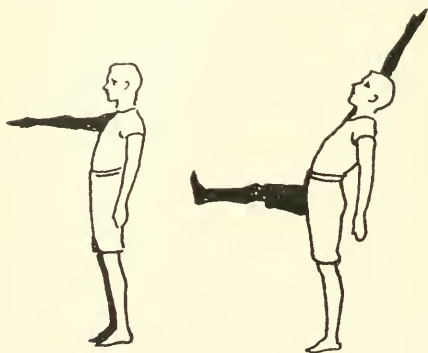
Lift up each leg in turn, then both legs together.

movement in which you lift your trunk from the floor as you lie on your back (see Chapter XXIV.), be careful over it. At first you will find it easier to do it with your arms down at your sides, and you must have something to keep your feet down. Later on,

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

you will be able to do it with your hands clasped behind your neck; still later on, with one or both of your hands stretched out beyond and above your head. But begin gently at first. If the exercise does not suit you, give it up. The same applies to the circling-exercise. I know that in some cases it is not satisfactory.

The kicking and arm exercises, of Figs. 107 and 108, first appeared in Cassell's "Physical Educator."



FIGS. 107 and 108.

Arm and leg movement. Adapted from Cassell's "Physical Educator." Use each side in turn.

That also explains itself. Do not kick as you would in Football, but kick up here with a straight leg. Keep your left hand relaxed while you exercise your right arm. Gradually increase the vigour of the movement, doing it

with each leg and arm in turn; then with right leg and left arm, and vice versa.

Now, helping your balance at first by means of a chair or some other support, practise a free swing of

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

each leg in turn ; but rise on the toes and ball of the foot as you swing forward, and also as you swing back again.



FIG. 109.

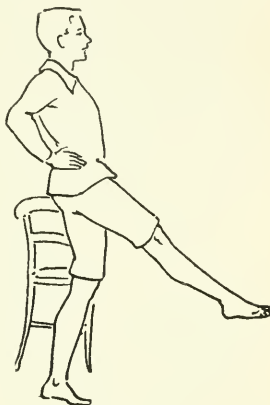


FIG. 110.

An exercise to free the leg. Adapted from Cassell's "Physical Educator." Rise on the toes and ball of the foot as you kick forwards.

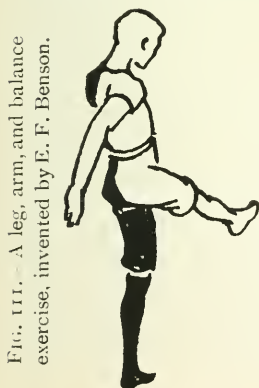


FIG. 111. — A leg, arm, and balance exercise, invented by E. F. Benson.

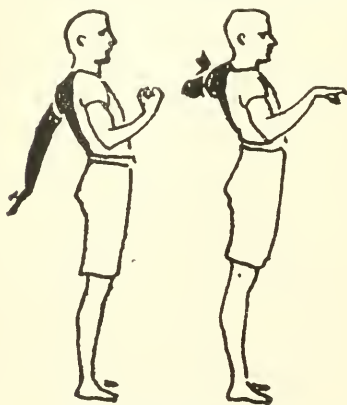
Mr. E. F. Benson is the inventor of the fine movement of Fig. 111, which I take from our book on "Daily Training." Send your right leg up in front, and your right arm back behind, then swing your right leg well back and up while you swing your right arm well forward and up. Then do this with the left

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

side. Avoid rounding the back or poking the chin. Keep the unused side relaxed.

Figs. 112 and 113 show a wrist and forearm exercise for the right side, and a different exercise for the left side. Afterwards reverse the sides.

First hold your right elbow against your ribs, bring your right hand up towards your face, and look into its palm as if into a looking-glass; clench



FIGS. 112 and 113.

Wrist and arm exercise for one side, and stretching exercise for the other. Then reverse the sides.

your right hand, and send its thumb well out to the right. Meanwhile stretch your left shoulder and open hand well down and behind to the left, as in Fig. 112. Now, with a brisk snap, open your right hand, shoot the thumb across to the right and your little finger across to the left, each as far as it will go. Meanwhile briskly bend your left arm, and bring it up with the elbow back and down as far as it will go, and the palm of the left hand facing outwards. Do not poke your chin

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

forward. This exercise for the right hand is adapted from the "Full Movement" system.

The imitation Lawn Tennis Service (Figs. 114, 115, 116) also appeared in the "Physical Educator." It is based on the service of R. F. Doherty, as described

in his excellent book on the game. You can do that; or, if you like, you can pretend to put the weight. This latter exercise I described in Pearson's



FIGS. 114 and 115.

A Lawn Tennis Service.

Adapted from R. F. Doherty.



FIG. 116.

After the follow-through, start forward as if to run up to the net. Then do the exercise left-handed.

Weekly. It is illustrated in the following Chapter. First do it with your right hand, keeping your left relaxed; then with your left hand, keeping your right relaxed; then adapt it and do it (as far as you

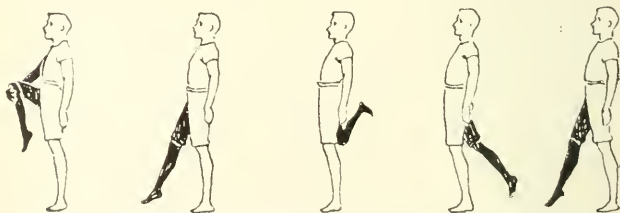
Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

can) with your two sides together, as if putting two weights.

After it, form the ready position, and imagine yourself running up to the net at Lawn Tennis. Then, without turning, run back again. It is important to learn to run backwards.

Here, for a rest, there may follow some thoughts about leisurely eating. Either the teacher can explain how important it is to eat leisurely (see Chapter XVII.) or boys can think for themselves. Perhaps they might imagine themselves enjoying something that they like, and masticating it thoroughly, and laughing at the absurdity of the game (which, however, they may find a great help in developing a very useful habit). Here, again, they should breathe deeply, and relax.

Next will come the leg series, as given in "An Alphabet of Athletics." The illustrations (Figs. 117



FIGS. 117 TO 121.—A leg-series, adapted from an "Alphabet of Athletics" (Routledge's). Do it afterwards with the other leg.

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

to 121) will explain it. Keep your chin in, the small of your back hollow, and both your hands relaxed.

First you bring your right knee straight up, as far as it will go comfortably. Then you shoot your right leg down, well in front of you. Then you try to kick yourself behind. Then you straighten your right leg well back. Then you swing your right leg forward and up, as in the leg-swinging exercise. You can rise on the ball and toes of your foot as you swing backwards and forwards. Now, however, you dispense with the support.

To this, if you like, you can add foot-movements—flexions, extensions, and circlings; and last of all you can add a vigorous “punt,” and then a drop-kick, which should now almost take you off your balance. As you kick, rise on your left foot; otherwise you will kick the floor.

Then for a quieter exercise—*simple stretching*. Standing with your chin in and the small of your back hollow, and your feet in the “apart” position that I prefer, first stretch downwards, as it were, as if you were trying to stretch into the floor with your

STRETCHING.

heels. Then stretch your head upwards, as if you were on a try-your-height machine. Do not let your heels come off the floor. Then stretch your arms outwards with the palms downwards. Then rotate

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

your hands, bringing the palms upwards. Then stretch your arms upwards with the palms forward, and rotate the palms.

Do similar exercises, but this time first keep one side relaxed, then the other.

Then relax, standing and lifting your head and

trunk first as you breathe deeply in. Fig. 122 shows the relaxed finish (see Chapter XXIII.). Do not get up hurriedly.



FIG. 122.—After breathing in and stretching up, let the breath ooze out and relax neck, spine, hands, etc. Laugh if you like.

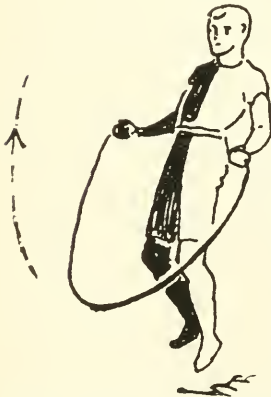


FIG. 123.—One of the many ways of skipping. Try others as well.

Skipping.

As a change from this, skip; but do not overstrain yourself: stop when you get out of breath. Be sure to send the rope not always first down, then under your feet, then up behind you and forward over your head, but more frequently in the reverse direction, so as to bring your shoulders back. Fig. 123 shows only one of the many ways of skipping. There are several well-known ways.

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

One is with the arms almost straight, in which case you get a shoulder and back and trunk muscle exercise. The other is with the arms bent: you move your forearm and wrist. Both kinds are good; both should be practised.

There are many varieties besides. The hop-skipping is a good one. Instead of skipping with both legs, skip with one. Practise also skipping with the two legs alternately; and so on. There is an almost infinite variety; but begin with the simpler kinds.

Then could follow an interval for advice or thought about massage and its importance, especially the massage round the navel in increasing circles, up the right side and down the left (see Chapter XXI.). Harry Andrews' system of massage is entirely different: it includes rubbing and pinching each side of the body with the hand of the other side.

During this, of course, there should be the usual deep and leisurely breathing and relaxing.

Then for an imitation of *pegtop-whipping*. This should prove very useful as a stroke at Racquets and Fives and other ball-games.

As an implement-exercise for these games, bring your right hand well up and back, as in Fig. 124. Your weight is now on your right foot. Send your right hand, with a snap, down and out and away

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

as far as it will go. Then "follow through," as in Fig. 125. This will carry your weight on to your left foot. The line on the floor will help you to keep your "drive"—



FIG. 124.



FIG 125.

something like the one-handed golf-drive above—straight and effective.

Now do this back-handed.

Then left-handed.

Then imitate a back-hand service at Racquets, as some

players do it. It is shown in Figs. 126, 127, and 128, which need no implement at first. You bring your right hand, arm, and shoulder well up and back to your left—with it you turn your trunk also. Then,

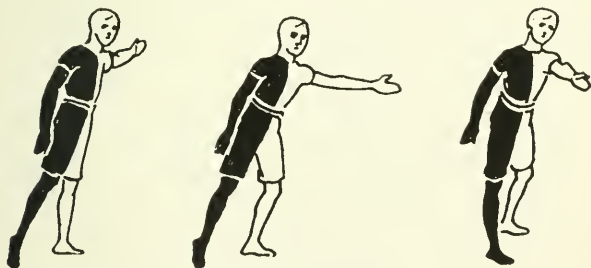


FIGS. 126, 127, and 128.

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

somewhat as in sword-play, or in single-stick (but with a full follow-through), you sweep out and across and down, till you finish up as in Figs. 127 and 128.

A *Fives Series* will be something like pegtop-whipping, but it will combine this with foot-drill. Imagine yourself playing in a Fives court. You start with the alert position. Then you imagine a ball coming to your left side. You send back your left foot, so that now you are facing the left-hand side-wall. Then you do a stroke like the pegtop-stroke; but do three such strokes at different heights: first high up; then on a level with your shoulder, as in Figs. 129, 130, 131; then



FIGS. 129, 130, and 131.

low down (Fig. 131. *b* and *c*, show a stroke before the full follow through is finished). Keep your hitting hand nearly flat, not gripped. This is a fine antidote for most kinds of gymnastics, and for excessive spring-grip-dumbbell-exercises, which keep

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

the hand too much gripped. Have your other hand easy and relaxed.

Now recover the alert position, and imagine the

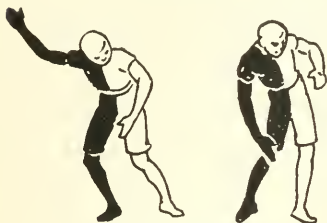
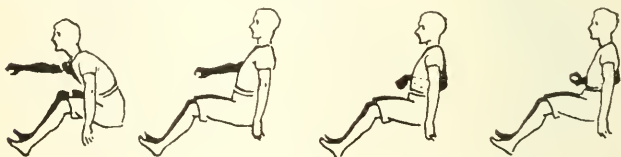


FIG. 131 (*b* and *c*).

ball coming to your right-hand side. Send back your right foot, and go through the three strokes with your right hand, as you did with your left just now.

A *rowing-exercise* follows. It has been adapted, so as to give independent control of the two sides. Vary the rhythm, first doing the movement slowly, then faster, then still faster.



FIGS. 132, 133, 134, and 135.

A Rowing-exercise, but with each hand resting in turn; then with the two hands together. Do not grip all the time.

With your chin in, and the small of your back hollow, come well forward with your right hand, as in Fig. 132. Do not yet grip it tightly—that would spoil the freedom of the swing. Then bring

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

your trunk back, with your right arm straight, then bend your right arm and "feather." Do this twice more. Then with the sides reversed.

Get someone to show you the action of the legs with a sliding seat, and add that. Figs. 136 and 137 show work with an apparatus, and under supervision.

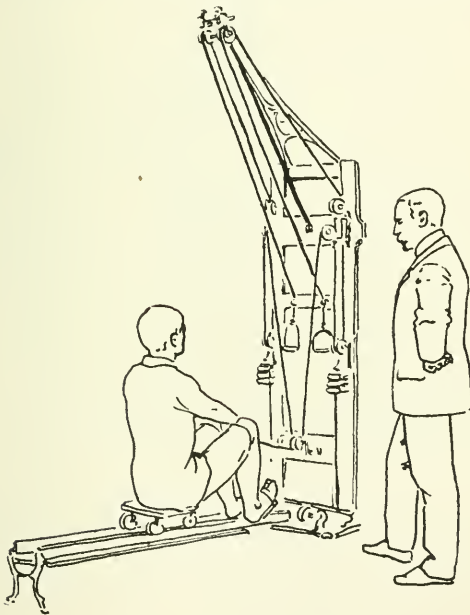


FIG. 136.—A Rowing-exercise with apparatus, under supervision.
(Copied from an expert-teacher's photograph, in Cassell's
"Physical Educator").

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

The apparatus need not be so elaborate; the instructor is wrongly represented as if he were looking displeased and anxious!

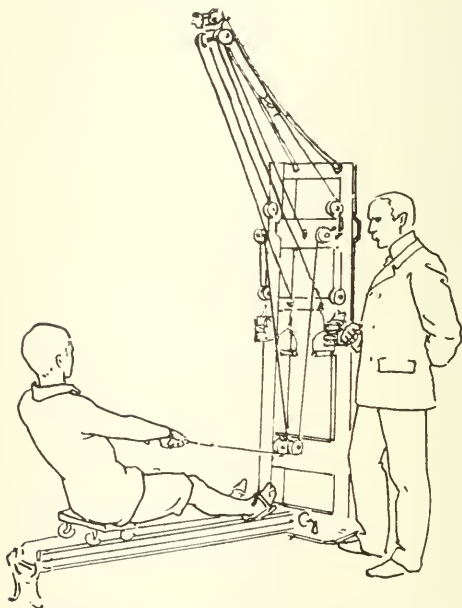
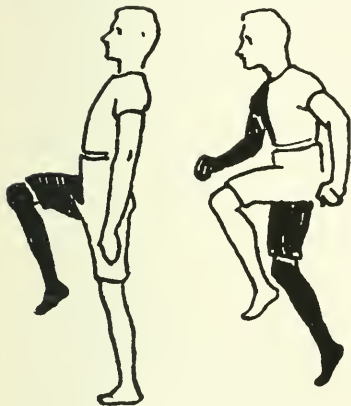


FIG. 137.-- A Rowing-exercise with apparatus, under supervision.
(Copied from an expert-teacher's photograph, in Cassell's
"Physical Educator").

W. G. George's "Hundred Up" is a valuable training for a straight walk and run. Stand with your feet parallel and pointing forward, your chin in, and the

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

small of your back hollow. Do not grip your hands, but at first keep them relaxed by your sides, as in Fig. 138. Now lift up your right knee and foot straight, so that your knee comes to about the level of your hips. Send it straight down to its original place, and then lift up and send down your left knee and foot similarly.



FIGS. 138 and 139.

George's "Hundred-up." The hands had better not be gripped.

When this has become easy, add the arm-movement, each arm (see Fig. 139) coming up and forward with the hand of the opposite side. Bring your arms rather across the body. Do not grip your hands. It is *not* your hand and forearm

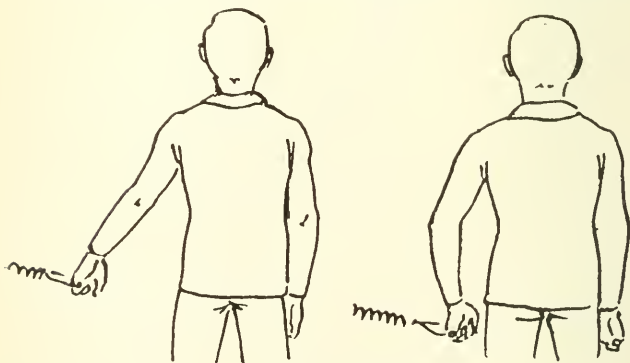
muscles that you want to train here.

Increase the pace, and the number of repetitions (up to the hundred), by slow degrees, stopping when you feel palpitation or breathlessness. Be sure to get the action straight, and not too high nor too low; and be sure to keep your body straight, not tilted too far forward or too far back.

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not grip or frown needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

The above-mentioned teacher selected certain expander-exercises for the Courses in the "Physical Educator." I do not recommend the strong expanders for the average boy. And for my own part I should prefer not the grip-expander always, but often an open expander, which keeps the palms of the hands stretched out and does not insist on the perpetual stiffening strain and tension.

Here also might come some of the remedial work which the same expert supplied to the "Physical Educator." For further information I must refer to the articles in that book. Only a few types of movements are given here. Though they may be



FIGS. 140 and 141.

Exercise to strengthen weak muscles by apparatus. (Copied from an expert-teacher's photograph in Cassell's "Physical Educator").

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

regarded as remedial work to some extent, yet they are remedial work that most boys need: they can safely form part of a general Course.



FIG. 142.

Figs. 140 and 141 explain themselves. Use each hand in turn, while the other is relaxed. In these, and in Fig. 142, the other end of the exerciser is attached safely to something fixed. In Fig. 142 the movement is to be from this position to the one with the arm stretched straight out to the side. At first the hand can be as it is

here, then with its back towards the body.

Fig. 143 gives an exercise—again for each side in turn—to train the biceps and other muscles. Lift up from this position as far as you can without strain. Do each of these three movements twice more with each side in turn.

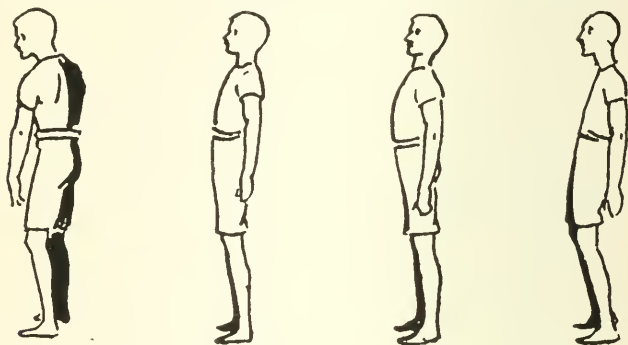
This might be followed by some advice about good positions and attitudes and their importance. Boys should realise



FIG. 143.—Exercise for the biceps, etc.

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

what we have said already: that if the position is cramped, as in Fig. 144, the chest and lungs are



FIGS. 144, 145, 146, and 147.

A bad position, a better position, a more alert but rather stiff position, and a bad position again (tilted back too far).

hampered, and the diaphragm is apt to come too low and press upon the stomach and liver, which in their turn may sink too low and press upon the colon; indeed, the organs in the lower part of the trunk may be one, two, or three inches lower than they should be. The position may affect the sexual organs. Figs. 145 and 146 show better attitudes.

While better positions are being explained and practised, there should be deep and leisurely breathing and relaxing.

Bad sitting-positions have been mentioned and illustrated already. Fig. 148 again illustrates a wrong

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not grip or frown needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

curvature of the spine, due to a bad position. Left-handed writing would help to remedy it.



FIG. 148.—Effect of bad sitting-position, so much used in athletics, on the spine.

Part of the wrong position is due to the weakness of certain neglected muscles. The exercise shown in Fig. 34 (Chapter XX.) has given a complete contraction of the important *latissimus dorsi* muscle, which most systems neglect. Both exercises are from the Full Movement System. Do not grip either hand. It is not the hand and forearm muscles that you want to exercise.

Boxing Practice.

Fig. 149 shows a boxing lunge, following the boxing-position illustrated in a previous chapter. Notice that the left foot faces straight forwards. The body, when waiting, does not usually crouch as it does in the fencing-position: it is much more upright. But the chin is still well in and the small of the back fairly hollow. In the lunge the left foot keeps facing forwards. Do not let its toes point

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

towards the right. But here you may do what you were not allowed to do in the fencing lunge: you

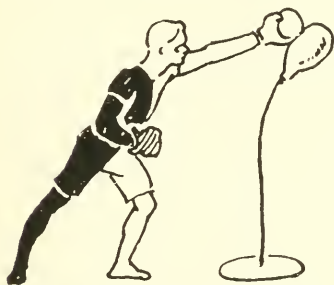


FIG. 149.—Lungeing-exercise, with Punch-ball.

may let your right heel come up off the ground, so long as you do not lose your poise. Strike out vigorously with the left fist, but do not keep it gripped all the time. Let your left shoulder come well and forcibly forward with it. Put some go into it, but do not frown. Let your

right hand make small circular movements about the level of your navel.

When you can do this lunge easily and recover poise directly after it, practise dodging with your head, as if to avoid your opponent's blow. Dodge sometimes to the left, sometimes to the right.

Of course, if you have a Punch-ball, so much the better; that makes the exercise more real. With the Punch-ball will probably be provided a book of fairly good exercises. Practise some of these; but do not look severe and brutal or anxious, as many ball-punchers do in the illustrations.

For further advice about the ABC of boxing, I must refer to special volumes, as to the article and

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

illustrations of the expert-teacher, in the "Physical Educator."

Here, during the rest, could come some advice about washing: the importance of warm water for cleansing, of cool and cold water for invigorating and hardening, and so on (see Chapter XXI.); and, once more, there should be the deep and leisurely breathing and relaxing.

All this implies that the superintendent should be well-educated and experienced. The Americans attend carefully to this matter: in America the typical instructor is a qualified medical man: in England he is not. Very few qualified medical men teach gymnastics of any sort, or indeed know anything about them—all praise to those few who do.

Now, though there is much ignorance on the part of the "expert-teachers," yet nearly all of them are contributing much hard and solid work. I cannot mention names in this book; otherwise I might advise the use of a certain proprietary System. I cannot urge its use here, indiscriminately, because it is too expensive for the public—far too expensive. Its exercises, however, are brief and sharp, and serve as a nerve-tonic. They cover a wide range of movements, and of full movements too, which tend to purify the blood. One result of the System is found

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

to be a power of prompt adaptation and independent control. The exercises can be used by a class, one setting the movements and the others imitating these. The System allows of great variety and admits of little strain. The principle of it is the full contraction movement, usually fast. This principle is not new in physical education and gymnastics. The new part of the System is that all the movements are full, and that there are no movements except those that are full. We wish the inventor would publish the movements in book-form. He prefers to keep them in his own hands. So long as he does this, he must not expect public support.

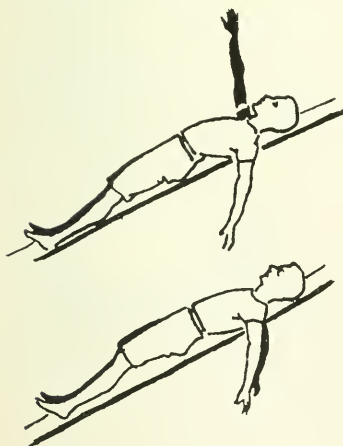
Besides this, his System does not seem to me to appeal to all. There is need of great variety if every one is to be interested. Personally I prefer games, and practice with a view to athletic improvement, as well as some more strictly "hygienic" work. Others are attracted by gymnastics, others by small apparatus work (with dumb-bells, etc.), others by Jujitsu, and so on.

In order to make the training of a boy wider and more varied, I offer a few selected exercises as occasional alternatives.

First comes the inclined plank, already alluded to. It gives fine training for the feet and ankles and legs, as well as an air-and-light-bath for the bare feet, which have their toes stretched well out.

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

Walking up and down the plank, first forwards, then backwards, does all this, and serves as training in poise as well. The Oertel treatment, to remedy certain kinds of heart-trouble and obesity, is similar, but, I think, a greater strain, since it has a long-continued walk up-hill. The inclined plank has cured some obstinate cases of indigestion and constipation; obviously it gives plenty of exercise to the trunk-muscles. The angle can be made more or less severe, and in this and other ways the exercises can easily be graduated to suit different conditions.



FIGS. 150 and 151.

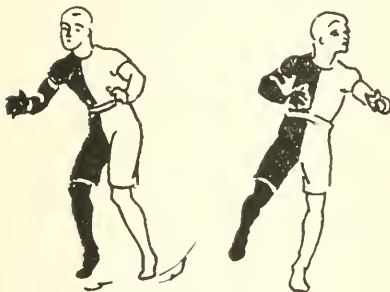
Inclined plank exercise. Stretching and relaxing with each side in turn, then with the two sides together.

In contrast with exercises when one lies on the floor, the plank has more than one great advantage. It can easily be kept clean; it will not send an excess of blood to the head; it will allow you to send your shoulders well down (as in the breast-stroke at swimming), and it will help relaxing, as in Figs. 150 and 151. In this exercise (compare the similar one in Chapter XXIII.),

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

you first breathe in as you lift one arm, then let the breath ooze out as you let the arm sink down. The other arm hangs limp all the time.

The inclined plank will help to develop not only



FIGS. 152 and 153.
Jujitsu exercises, No. 1. As an occasional change.

the power of repose—it is a real power—but also the nerve. For the training of the nerve, however, few means could be better than the Jujitsu system, on which Irving Hancock has written an excellent book,

published by Putnam's. I select from it a few sample exercises, already described in the "Physical Educator." I quote the description here :—

I. Leap forward, as if to grapple an opponent in front of you. Then leap sideways, as if with the same object.

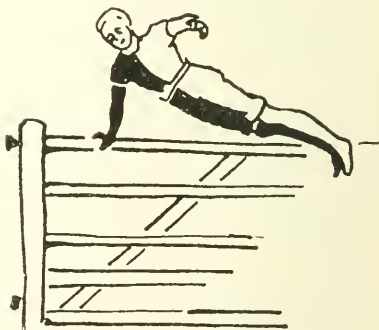


FIG. 154.—Jujitsu exercise, No. 2.

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

II. Vault over a breast-high obstacle as if to meet an opponent on the other side of it.

III. Rise as quickly as you can from a sitting posture, or from certain other postures at which you might have arrived after a fall.

Jujitsu exercise,
No. 3.



FIG. 155.



FIGS. 156 and 157.—Jujitsu exercises, No. 4.



FIGS. 158 and 159.—Jujitsu exercises, No. 5.

Master each exercise, and learn to recall it in your imagination, before going on to the next. Do not frown or grip needlessly. Increase the extent, pace, and repetitions, gradually. Stop directly you begin to be out of breath. Give up exercises that do not suit you. Add others that do.

Throw yourself forward on your knees, your hands not touching the floor; then rise at once.

IV. While you hop forward with one leg, kick backward with the other, and while you hop on one foot, send the other now far back, now high up, now well to the side.

V. Rush at full speed towards a swinging object, and grasp it securely without diminishing your speed.

VI. Practise feinting. Pretend to spring at the knees of an opponent, then change suddenly, and spring higher up or to the side.

Very occasionally, also, the Hindu exercises, shown in Figs. 160 to 165, may be tried. But strain should be avoided carefully. The Hindu writer, who cites them from the Yoga-system, has already been quoted in the "Physical Educator." Some are too severe for any but strong boys.

One of their objects is to strengthen the large muscles of the body. But they will not appeal so forcibly to Anglo-Saxons as the Jujitsu practices will.

Before I finish this chapter with some hints as to the training of the left side, I wish to point out a few advantages that such exercises as I offer, mastered gradually, line upon line, are likely to have for boys and men.

FIGS. 160 to 165.—For very occasional change, also, try something like these Hatha Yoga exercises, but be sure not to strain, and do not mind laughing.



Interesting, partly because of their likeness to athletics, they should attract boys to practice even in solitude. They should prepare for successful play, keep people in better practice and training, and help to make more of us sensible players (and sensible watchers too, now and then), instead of senseless and lazy watchers or loafers.

The main aim, however, is the well-being of the whole body, without too much dull drill and without morbid fussiness; not least of all should such a system train and strengthen the body's king—or at least its king's palace—the brain.

With the increased self-respect that a fitter body will bring, there will be self-expression more worthy of the highest self, self-expression by better instruments.

When exercises and play are not feasible, the memory and imagination will have been trained by the plan of recalling the sight and sensation of each exercise immediately after its performance. There are many idle moments, moments of strong temptation, when you might do worse than revive the exercises in your mind. When you know that you will be trying to revive the memory after the exercises, you are far more likely to be interested in and to attend *during* the exercises.

Then there will be that rest and recreation, which can often come most effectively through change to another pursuit. Sometimes the exercises will be tried, sometimes play itself, sometimes an unathletic hobby, as advised in Chapter XXVII. Among these

hobbies will be at least one that may prove useful in after-life as a money-earner.

In this way, then, besides the physical effects in appearance, health, athletic success, etc., there will be rest and recreation and a better outlet for excessive energy, and, without too much grim seriousness, an educational, economical, and moral value as well—if the exercises are good in themselves, as I hope they are, and if they are properly practised, as I believe they will be.

In view of all these possible or probable results, I hope that no critic will be so careless as to say that my object is to make boys devote an even more excessive attention to play than they devote at present. That is not my goal : my goal is all-round fitness by the pleasantest and easiest ways that I can devise.

In conclusion, a few words must be added to justify a far wider range of uses and practices for the

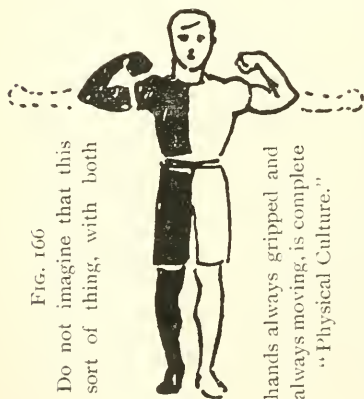


FIG. 166

Do not imagine that this sort of thing, with both

hands always gripped and always moving, is complete "Physical Culture."

left side, and especially the left hand. I am not alluding simply to the movements of the left side together with similar movements of the right side, as in many movements of all orthodox Courses: this (see Fig. 166) does some good. Neither am I alluding simply to movements of the

left side while the right side performs other and different movements; though this also does some good. I am alluding particularly to the movements of the left side while the right side, and as much as possible of the rest of the body, reposes relaxed and peaceful—not merely still, but limp like a flower asleep.

How much the right side needs this! Notice yourself for the next half-hour, and you will realise how often and how unnecessarily you exert your right hand.

Professor Tadd holds that the right hand does not suffer by being relieved of strain and of some of its work. He says that it actually gains in skill—I have certainly found this to be true in my own case in right-handed games after left-handed practice.

Besides, such training of the left side and resting of the right side tends to remedy deformities of lopsidedness, over-development, atrophy, and so on—such deformities as show themselves in nostrils, lungs, shoulders, spine, etc.—being partly due to right-handed monopoly in writing, etc.

The command of the left side seems to lead to improvement in the speech-area in the right side of the brain.

Certainly it improves the appearance, if only by removing some of the clumsiness of the left side; you would realise it if you tried to do the whole work of your own household, as I did for some days, or, to take a less severe test, to brush your hair, sponge yourself, open a door, pour out water, cut and butter a slice of bread, with your left hand.

Obviously you will get more self-respect — more respect for, more sense of duty towards, more parts of you which you are bound always to carry about with you. How, once again, can a person respect his whole self, if he has to take about with him, something so *gauche*, so *sinister*, as the average left hand is?

Then there are the useful occupations, especially if your right hand be injured or cramped or tired; but, apart from this, three hundred money-earning and a vast number of pleasure-earning (and therefore labour-saving) occupations *require* skill of the left side.

Take games alone. What an interesting handicap you have at once, if the very great player plays left-handed against the very obscure one. By left-handed games, as an occasional change, we almost double the number of our games, and their social influence. Golf-experts, Lawn-Tennis experts, Cricket-experts — imagine them left-handed: how would the mighty be fallen! And it would be a capital thing for many of them!

I think that even from these few hints selected out of a large number (the Ambidextral Society publishes a special pamphlet, by Mr. John Jackson), you will agree that the left side, and especially the left hand, *is* worth a far better training than it gets.

At any rate, if you try, as I am sure you will, you may be encouraged by remembering that you are helping the nation in case there should ever be need for you to serve in war. A war which you must

serve in, is a no less real one against your own self-disrespect. Give yourself fewer things, fewer parts or functions of yourself, that you would like to hide. Clumsiness is one of the things you would like to hide. Rather get rid of it. The practice costs not a single penny. It is fine for self-control.

If all this does not yet appeal to you, then aim at more all-round success in games, as in the strokes of Golf, Cricket, Fives, etc.—which games I shall consider in the following Chapter.

CHAPTER XXVI.

GAMES, ATHLETICS, SELF-DEFENCE.

IF Emerson's words were true, "to be great is to be misunderstood," I might feel happy every time I wrote about play, knowing that some slipshod readers were doing their best to make me great! I urge that play is a birth-right of human beings; that those who manage affairs for themselves or for others, should estimate play with an all-round fitness in view, asking how far our play is likely to help us physically, mentally, and so on; that they should then give good play its proper position in the scheme of life—a *position neither too high nor too low, but according to what it is likely to do for us*; then to see that the play is good, and that there are opportunities for it—and to adapt play and make it better where it does not seem so good as it might be: for example, to teach children a simple little Alphabet

of Play (see Chapter XXV.), as part of their physical drill for health as well, and to give or to utilise, especially in cities, large spaces or rooms where people can play adapted cricket and football, etc., as an outlet for their physical energies and their self-activity, and as a pleasant training for social and competitive and other branches of life. Then perhaps I quote some such authorities as Lord Avebury (Sir John Lubbock, when he wrote this), and Sir James Paget, neither of whom could possibly be accused of "excessive devotion to athleticism."

"Games not only keep a man in health, but give him spirit for his work; they teach him how to get on with other men: to give way in trifles, to play fairly, and push no advantage to an extremity.

"They give moral, as well as physical, health; daring and endurance, self-command and good humour—qualities which are not to be found in books and no teaching can give. The Duke of Wellington truly said that the battle of Waterloo was won in the playing fields of Eton. Many of the best and most useful lessons of public schools are those which the boys learn in the playground. Only let games be the recreation, not the business of life."

"Games are admirable in all the chief constituent qualities of recreations; but, besides this, they may exercise a moral influence of great value in business or in any daily work. For without any inducement of a common interest in money, without any low motive, they bring boys and men to work together, they teach them to be colleagues in good causes with all who will work fairly and well with them; they teach that power of working with others which is among the best powers for success in every condition of life. And by custom, if not of their very nature, they teach fairness: foul play in any of them, however sharp may be the competition, is by consent of all disgraceful; and they who have a habit of playing fair will be the more ready to deal fair. A high standard of honesty in their recreations will help to make people despise many things which are far within the limits of the law. . . . Now I think that if we look for the characteristics which may be

found in all good active recreations, and on which their utility chiefly depends, we shall find that they all include one or more of these three things: namely, uncertainties, wonders, and opportunities for the exercise of skill in something different from the regular work. And the appropriateness of these three things seems to be, especially, in that they provide pleasant changes which are in strong contrast with the ordinary occupations of most working lives, and that they give opportunity for the exercise of powers and good dispositions which, being too little used in the daily business of life, would become feeble or be lost."

It seems a reasonable contention. We want play to be used well if it is used at all; we want everyone to judge fairly and squarely how far it is likely to help our all-round life, and to give it a place just as important as it seems to deserve and therefore to claim. Then I set forth my view, describing what my play has done for me: for instance, how my practice for it (in order that I might master its mechanisms, play it better, and enjoy it more) has taught me a great many principles useful for my work and indeed for all my life. "If a task is difficult as a whole, divide it into parts, and master each part in turn; then combine the parts." "To correct a fault, sometimes practise the opposite fault." "Attend to the mechanisms during practice-times, till they are correct; then let them work by themselves."

But how do the slipshod readers treat me? They treat me here as they treat me when I say that my diet is worth a fair trial by those who are not satisfied with their present state of fitness. They read the word "fleshless"—they will not read what I actually state—they say, "Ah, fleshless diet—vegetarian—vegetables. He commands everyone to live

entirely on potatoes and cabbages." So here they read the words "practice of mechanisms": they will not read what I actually say, that the practice should be only till the mechanisms are correct, and that it should be outside the play itself. They simply condemn me: it saves them so much trouble to say, "Ah, practice of mechanisms—serious business—spoils play—play meant to be just a recreation—already people play too much." In a word, they give play a bad name and hang it. They call it "frivolous," they deny its power to train people for nearly the whole of life as it trains animals for their life. This pleasant safety-valve, this living and attractive apprenticeship in competition, honour, social intercourse, cheerfulness, pluck, patience, skill, health, method, and so forth, they refuse to consider in these lights.

In order to avoid any such mistake on the part of honourable and sportsmanlike readers, who fortunately are the great majority, I demand forgiveness for some pages of philosophy about games, athletics, and self-defence. I want readers to work out for themselves whether play is "worth doing," with a view to self-control and self-expression at the time and afterwards. For, if it is judged to be "worth doing," then it must be "worth doing well," and must also deserve sensible practice beforehand, of course with moderation.

Why do people play? Now there is no such thing as universal play. What is one man's play may be another's work. Chamberlain might find Balfour's

play work, some of his work play, and vice versa. But, speaking generally, we may say that people, whatever form their play may take, play owing to an instinct. This is certainly true of normal animals and children. An instinct has been defined as an action which tends to more comfort or pleasure, less discomfort or pain.

Among the instincts to play (not the only one, as Herbert Spencer seemed to think) is *the letting out of superfluous energy*, play being a safety-valve. But, as a dog, when seemingly dead-tired with a long walk, will yet play vigorously, we must alter this definition by adding to it. (Among the best books on the subject are Professor Groos' "Play of Animals" and "Play of Man," and Dr. Luther Gulick's pamphlet on human play.)

Play is also *a tendency to change*. It is a tendency not only to give forth superfluous energy, but also to rest, partly by altering the circulation of the blood, and using the brain in a fresh way.

Then, later on, people play chiefly because in their minds they have the *habit*. Play and enjoyment (including enjoyment of health, but certainly enjoyment of competition, among Anglo-Saxons) are firmly associated together, perhaps by actual brain-fibres connecting various brain-cells. Once it was curiosity which led them to experiment; now it is the record and memory that the result of the experiment was pleasant.

In one sense, however, real play is a vent. The best play gives people an outlet not only for physical

energy, but also *for self-expression*, which in ordinary life is too cruelly crushed and driven in. We may describe this self-expression in many ways, but especially is there *a desire to be a cause*, a joy in being a cause, and in feeling or "sensing" an effect, and especially in feeling or "sensing" some mastery.

Players find also, incidentally, that the best play *increases their self-respect* as well as their freedom, and—not without humour and fun—increases *their knowledge of self and of others*.

The mastery which they feel or "sense" may be over the self, the muscles, external obstacles (including apparatus), opponents, or some task. There are various ways in which the power of mastering or changing things could be classified. It may be creative or destructive; it may consist in finding or catching or giving or destroying or hitting or moving (there is a decided pleasure in certain movements) or keeping still. Realise this vital instinct, and think whether good play does not satisfy it more sanely or less insanely than most other channels of activity—how awful some of these are—or restraint.

Usually in good play there is *restraint*. In serious life a dog bites hard; in play he checks the bite; he jumps up, and, in spite of the muscular stress, still bites your hand quite gently and painlessly at the top of his jump. There is then in play a certain amount of acting—a certain amount of artificiality, we may call it. Play is not absolutely natural, except in so far as acting itself—largely an imitative art—is natural.

Yet it is *a relic*, not a mere frivolity: it is a kind of

tradition, tending to healthy conservatism, a survival and revival of half-serious or quite "serious" occupations of past generations: such as self-defence, attack, the chase, and courtship. What our remote ancestors did to preserve or prolong life, to raise its standard, to propagate life, survives partly as the play-tendency.

And to some extent play is a preparation for "serious" life as well, though the "serious" life to-day seems very much changed from the ages when people killed one another and hunted without weapons. It is interesting to notice how the complex games of to-day are better training, than the simple games of old, for the complex city-life and co-operation and division of labour and specialisation of to-day.

As to other merits of play, besides these overwhelming advantages, I must refer to the later chapter, on the play-spirit, and to a little book called "Let's Play the Game"; a few merits may be selected here in anticipation of Chapter XXXIX.

First come the social. In view of the fact that some day boys will be men and girls will be women, it is vital that the commonest relations of men and women (with mutual knowledge, mutual respect) should be understood as early as possible. Rational co-education of the sexes in certain forms of play works admirably in America, and in more than one school in England.

And of course there should be more domestic play than there is. The tendency is rather towards the

play of large groups, as in international competitions. This is important: but play in the family is no less so. It is more so in fact, since it influences the child, through its senses, in the most impressionable years. As I have urged in *C. B. Fry's Magazine*, the best room in the house where there is a family should be not the drawing-room but a room for play and exercise.

There are moral and ethical advantages also. The best play teaches the duty towards various groups, small or large, including the opponents; there is no other sphere which teaches duty to opponents nearly so satisfactorily. Where else in life are opponents thanked for "the lessons they have taught"?

Play is fine training for the competitive faculties, which are strong in the Anglo-Saxon. All the time that the competition seems to be against obstacles and opponents, it is really against the former self, the muscles, or some task.

It is intellectual training as well—for instance, in co-operation, specialisation, practice of mechanisms, and so on. And under the intellectual we may class the economical. The best play teaches skill, the value of indirect as well as direct attack, patience, and so forth.

It is aesthetic training, training of the sense of beauty and gracefulness, as well as of rational enjoyment.

Among its chief claims is its attractiveness; not that the same play is interesting to all, but that the same play is interesting to large groups—as football

to some large groups of Anglo-Saxons, gymnastics to other large groups.

The interest would be greater and the benefits greater if people could learn to play better and to do themselves more justice.

Therefore there should be scientific preparation for most games, and for most people; this preparation is not to be thought of during play, but to be thought of before and between the games.

There should be a larger number of games for choice, and a larger number of opportunities for the games which we possess; Cricket and Football are pre-eminent among them. Cricket is admirable when we can get it. Together with Football, it has almost all the requisites of good play. But for much of the week it needs to be adapted to city-life; for instance, to be played in well-ventilated and well-lighted plain rooms in cities and suburbs. I can say from experience that an hour of this play is as vigorous and pleasant exercise and sport as one could wish.

Doctor Luther Gulick, who has done so much for Physical Education in America, proves conclusively that play is an instinct of individuals *as* individuals and as members of groups. He knows that play is an outlet not only of physical energy, but also of the desire or craving for noble action. It encourages self-sacrifice to the group; not morbid self-sacrifice, but cheerful and plucky and active skill for the group. In this respect he contrasts it with those caricatures of religion which seem devised specially for the

anaemic. Anyone who reads the description of puberty, that I quoted from Dr. Sperry (in Chapter XVIII.), will realise that, while the true religion is splendidly satisfying to this over-vigorous and perhaps romantic state of body and mind, the morbid side of religion is not.

Whether my estimate of play appeals to others or not, anyhow we should avoid a low estimate of play, or indeed a low estimate of anything to which we are going to devote any time; while, on the other hand, we should avoid taking play as our sole occupation and interest.

The fault of being too much attracted by play rests not with play, which in moderation is a wholesome pursuit and a saving help, but with the other occupations, which are too tediously dull for words. The onus rests with those who manage these other occupations; the onus to make these as attractive as play. As I said in my little book, the onus does not rest with managers of play, to make play as unattractive as these occupations are. That would be simply criminal. It would be like destroying the parks inside and outside our cities, because some people went there when they should be staying and working in the cities themselves. The onus rests with the managers of cities to make the cities as attractive as the parks; for instance, to provide them with opportunities for play.

For just as great an evil as the excess of play among our favoured few, is the deficiency among our millions, who play badly when they do play, and

play seldom because they have few opportunities. The excess is out of perspective altogether; so is the deficiency. What we need is *balance*. We do not need less play for most: we need more play for most, more play, more sensibly learnt, more sensibly practised and played, more sensibly estimated from such all-round points of view as I have offered in Chapter X.

Surely, on the whole, play is better for the world and for posterity than most things that most people do now, even if we set aside all the undeniable merits of good play and regard it, with Herbert Spencer, as an attractive outlet for superfluous energy, and contrast it with most of the other outlets which life offers as alternatives. How many of these are, on the whole, both so genuinely attractive and so harmless or positively useful?

If, after an honest examination, it seems that good play and sensible preparation for good play, *together with* physical drill, unathletic hobbies, intellectual and other education, will probably cultivate quite easily all or nearly all the virtues needed in "serious" life, then I urge every reader to do his best to encourage *such* play, neither excessive nor yet deficient, and himself to set a good example.

To select one point that seems to set good play in a class almost by itself as an essential factor in all-round education, the reader may find that the qualities needed in good play (including team-play) help not only the self, but also every group with which the self is connected, *including the group of*

opponents. In no other occupation is there a similar respect for opponents. Look at so-called "society," "commerce," "religion," "politics," anything. In none of them is there such courtesy towards adversaries as in the best play; in none of them is there a tendency to be grateful to the adversary because he is more skilful than oneself.

Under the heading of games and athletics we may include self-defence, which is also the defence of others. Whether we take boxing, wrestling, single-stick, Jujitsu, or some other form of self-defence and attack, we shall find that the person so trained is a better person all-round, a better individual, a better member of the family and nation and world; that is to say if the training has been carefully supervised at the start. I cannot here discuss the relative merits of these arts. Jujitsu is far the most deadly of them unless the person who practises it is good-natured or self-controlled. Probably it is also far the most effective, though it should be combined with the others.

These exercises, together with games and athletics, may be an outlet for stored energy. But, on the other hand, they may be misunderstood and misused, and become a stimulus and spur, calling forth and diverting energy that is needed either as a reserve, or for other purposes of life. We notice this with the professional athlete, or rather with the amateur athlete who devotes himself entirely to athletics. The tired dog will naturally rest: a game, however, will induce it to over-exert itself by extra

exercise. It is the force of habit. It enjoys the play and simply cannot resist it. Such play is not good. It may have its advantages as a safety-valve. It has its danger as making an unnatural call on reserve-force.

But, whatever we may say about the dangers of play, it must be agreed that play is normal for all young animals. The interesting actions of play give them fine lessons for their later life, appealing to them through their senses and nerves, and not only through their intellects by mere words. It has been held by many scientists that all our future knowledge is based on our early sensations, and that these are most powerful when they are connected with interesting *movements*. If this is so, then the study of moving nature, and the practice of moving play, may be the chief influences on which our future knowledge and choices and actions will be built. It is essential that these early foundations should be not only pleasant but also pure and helpful.

It is not only the young, however, who need play and the play-spirit. Elder people need them just as much, if they are to keep young and fair and cheerful and skilful in mind as well as in body.

Besides this, it is in games, athletics, and self-defence that we can most easily notice those characteristics of boys, which are crushed utterly by much teaching at schools and churches and homes. Watch the young at play, when they are more free to express themselves, and you will be able to classify them in groups according to their characters—according to

their strengths and their weaknesses. It is not too much to say that by studying the behaviour of boys in games, athletics, and self-defence, we could most easily find out in what subjects, in what professions, they are likely to succeed: and also could remedy or prevent the faults while there is still time.

But, let us repeat, the boys must not be allowed to strain themselves. In order to prevent this, there should be careful supervision and organisation at first; and in many competitions there should be well-arranged handicaps.

Organised games, athletics, and self-defence are especially needed now that most of us live in cities. These "Sports" have already become less haphazard, less instinctive, less simple. They have been adapted to new needs, to a certain extent. But they have not yet been adapted to needs and conditions of the majority, after their school or college years; they have not been adapted for the poor; they have not been adapted for people in cities or even for people in the country. The performers are still far too few.

At once someone may object that a feature of modern days is the walking and cycling and motor-ing everywhere, and even the running and swim-ming. True. But we must broadly distinguish such exercises from play. These forms of move-ment are good. The walking, of course, should be correct at the start; the run should not be too long, but could easily be alternated with the walk (for instance, runs of thirty yards being sandwiched in between walks); the position and movements in

cycling, again, should be correct (I should advise that boys should be taught how to cycle, but should not be encouraged to cycle much); so should those in running and swimming.

Similarly there are plenty of gymnasia furnished with fixed apparatus, and plenty of boys and young men who are attracted by such exercises. Then there are the exercisers, expanders, etc. Besides these, there are many systems of free movements, in addition to the system I suggested in Chapter XXV. But all these are not play. They are widely different in their common use. They are exercise rather than play.

I do not wish to decry them. Walking, running, swimming are especially valuable for many reasons. Remedial gymnastic work is also valuable. So is ordinary gymnastic work, if properly organised by a tactful expert. Such exercises (e.g., with the vaulting-horse, rope, etc.) are excellent training for the nerves, and tend to self-preservation and the preservation of others, and to self-respect. But they are not play. They do not necessarily develop the play-spirit, with which we shall deal in a later Chapter.

Even the arts of self-defence do not always develop this spirit, though I think their tendency and bias is towards general fearlessness and general gentleness; for the person who can defend himself and others, looks at the world through different eyes: he is more a man, more a member of mankind, than the weakling who shrinks from saying or doing what.

in his genuine conscience, he feels to be right, for fear of making a fool of himself or of being hurt. He is bound to lose some self-respect.

As I have said already, whenever anyone praises play, there always rushes against him some critic who rants that "already we play too much." Let us admit freely that play is far from complete physical education; it needs to be added to. There must be other games besides those that we have already, there must be preparatory and other drill and remedial work; there must be work itself, and, of course, religion.

Then, once more, our games themselves must be adapted. Few of us can afford orthodox cricket. Grand as it is for the successful few, it demands too much money and time: in proportion, there is too little exercise and play for the average or infra-average performer. Adapted cricket, especially tip and run, left-handed play, and play in large well-lighted rooms, may be far better for the majority, who will of course play the game itself whenever they can afford it. "Vigoro" is adapted cricket, which takes only an hour or two for a match, and is fine exercise for all the players. Indoor football is another splendid form of sport. So is indoor hockey. The use of the side-walls lends variety to all these games, as it lends variety to Canadian Hockey on the Ice. A room with artificial light for evening play makes the players independent of time or weather.

The American cities have set us a fine example in what we may call city-play, by their city-clubs



FIG. 167.

Why cannot we have more facilities for evening-exercise
by artificial light?

(Photograph by permission of L. Helbert, Esq.)

Face p. 335.

built upwards, storey upon storey. A single club at Boston provides for nearly 2,000 athletic members, covering only a small space, and therefore needing only a small rent. It thrives financially. We ought to have similar clubs all over our large cities and suburbs. Several have been started already, but they are not sufficiently high. In a given building there are too few rooms for play. An American building, with a modification of it, has been described in the *Physical Educator*. One of its features would be a swimming-tank (Fig. 167).

Such recreation is what boys and men want. Every boy and man has as much right to games and opportunities for games as he has to food and light and cleanliness. We must prepare all our young for play, and let that be their chief recreation in after years, instead of the enervating or degrading music-halls and public houses and so on, to which otherwise they may be attracted. At present no provision is made for the majority. Their main or their only pleasure is in such places.

The play, let me repeat, must be organised, especially for children. What has been done by organised play in England already can scarcely be estimated by those who have not visited some of our Poor Law, Board, and Reformatory Industrial Schools, or the Bermondsey Guild of Child's Play. If such institutions have turned the poorest and "lowest" and most criminal children into fine citizens male and female, successful in all sorts of useful occupations, what could not be done if the system of

play, together with drill, etc., were made as integral a part of our national education as are the so-called intellectual subjects ?

But the play must be cheap. There are plenty of cheap forms. For instance, Sister Grace, at the Bermondsey University Settlement, has organised many games without apparatus among the poor children there ; the children thoroughly enjoy the games ; and there they learn fairness, courtesy, pluck, and other virtues. The expense scarcely exists, beyond the rent of a hall. The purchase of a few soft balls, and a few chalk-marks, would enable us to work wonders. The games, athletics, and self-defence must be prepared for by suitable exercises, so that the children may enjoy them, do themselves justice, and not overstrain themselves.

I have already suggested, in Chapter XXV., what I mean by suitable *preparatory* exercises. (A few suitable *supplementary* exercises are described in Chapters XX., XXI., XXII., XXIII. and XXIV., as well as in Chapter XXVIII., on unathletic hobbies). Such samples of my drill as I have offered to the public in "Pearson's Weekly," "An Alphabet of Athletics," and other writings, seem to have suited a very large number of people. A few readers have told me that my drill did not involve enough strain-work. But most of those who have tried the drill, not all at once, but in moderation, and have then written or spoken to me about it, have told me that it was brief, attractive, good for improving their play, good for their general fitness, good as

remedial work, good as an outlet for physical energy, good as character-training, and not exhausting. They have found that it made them play with more success, more enjoyment, more freedom (since they had more reliable mechanisms as already their own, worked now by their under-minds); and helped them to watch play with more interest and greater advantage.

It may be as well, then, to enlarge here on what I said in Chapter XXV., and especially to urge those readers who decide to practise, sensibly and in moderation, for games, athletics, and self-defence, to use their own discretion as to *what* they shall practise, and *how* and *when* and *where* they shall practise it; and to disregard my suggestions if they seem unnecessary, to alter them if they seem wrong, and to add to them if they seem insufficient. The best way will be to give examples where they may exercise *independent judgment* with advantage.

First I will take an instance from the Cricket-drill. I offered room-practice in a few strokes only. Now let any reader who feels inclined, observe the actions of experts, in photographs or play or practice, and reproduce them, in order to find out whether they are likely to improve his own play. Most of the diagrams (Figs. 168 to 173) here are adapted from that enthusiastic cricketer, the late Arthur Shrewsbury, who, without much advantage in physique, achieved great success by thorough mastery of a few safe strokes.



FIG. 169.—Playing back (after Shrewsbury).

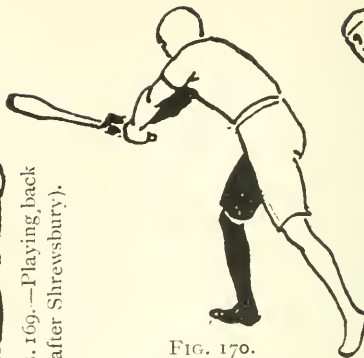


FIG. 170.
Cutting (after Shrewsbury).



FIG. 168.
Waiting for the ball (after Shrewsbury).

FIG. 171.
Pulling (after Shrewsbury).



FIG. 172.
Pulling, with "lunge" (after W. G. Grace).

FIG. 173.—Turning at the Crease (after Shrewsbury).



As fielding-drill I add Figs. 174, 175, 176. The American Base-ball player catches with wonderful safety. It would be well worth while to experiment in order to find out whether his



FIG. 174.

Fielding a low ball (after Abel).

certain high balls may not suit some fielders better than the orthodox English way.

In boxing, again, Fig. 177 will offer a position which many might find better than the other one.

So, in self-defence, there is the whole Jujitsu-system, so excellently described by Hancock.

Many of the movements, like the one in Fig. 178, are suitable for practice by two people together. The book should most certainly be studied. The value of such preparatory training long before any crisis has shown itself in the present war.



FIG. 175.

Wicket-keeping (after G. McGregor).



FIG. 177.

A Boxing pose (after Fitzsimmons).



FIG. 176.

How an American Base-ball player catches a high catch.

Then there are three departments of Athletic Sports—the start and sprint, the hurdles, and the weight or “shot.” All, like the above, can be imitated and practised *to some extent* in an ordinary room. The movements of weight-putting are magnificent as physical drill, without the use of any actual weight at all.



FIG. 178.—A sample of Japanese self-defence (adapted from Hancock's book).

Which is the best starting-position for *you*? One has been offered in Chapter XXV. But good runners do not all adopt it. Fig. 179 suggests variants. Figs. 180, 181, and 182, which should be “read” from right to left, give the attitudes of an American sprinter.

Why do the Americans regularly beat us at the hurdles? Chiefly because their mechanism is better than ours. I have described it in the Physical Educator. Figs. 183, 184, 185, 186, 187, 188, 189 are

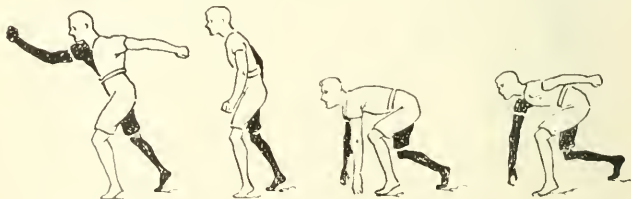


FIG. 179.—Various Starting-positions (after American models).

adapted from an American model. These diagrams also must be "read" from right to left. By constant and correct repetition, the American hurdler—like the American jumper—manages just to clear the top with no



FIG. 180.—An American starting.



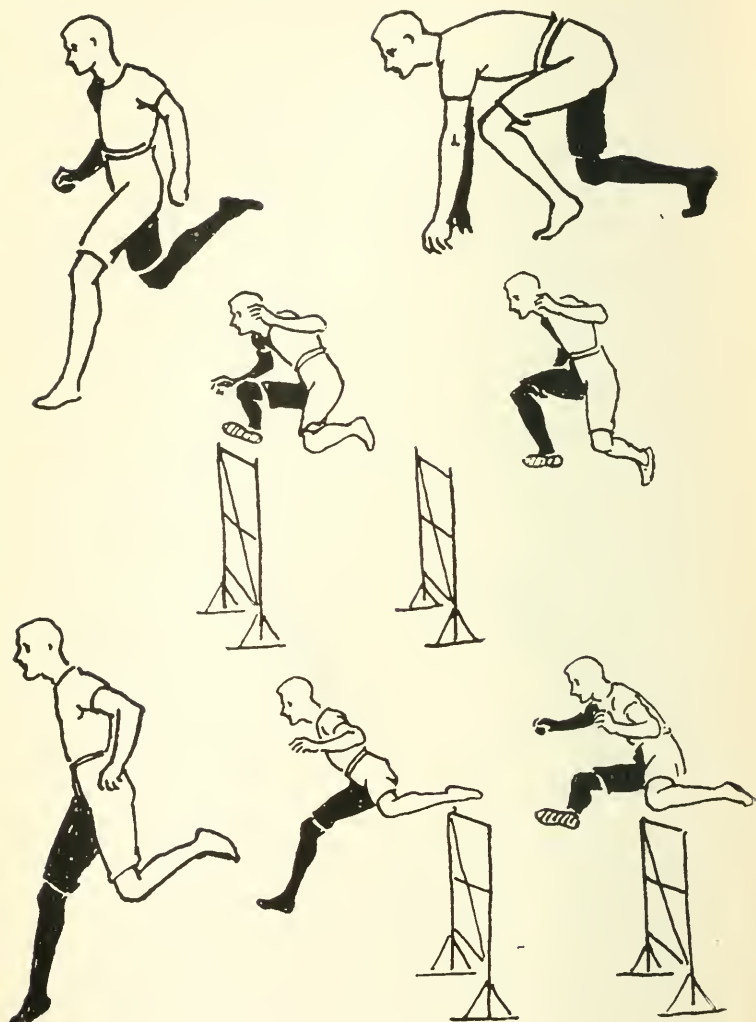
FIG. 182.—Finishing.



FIG. 181.—Racing.

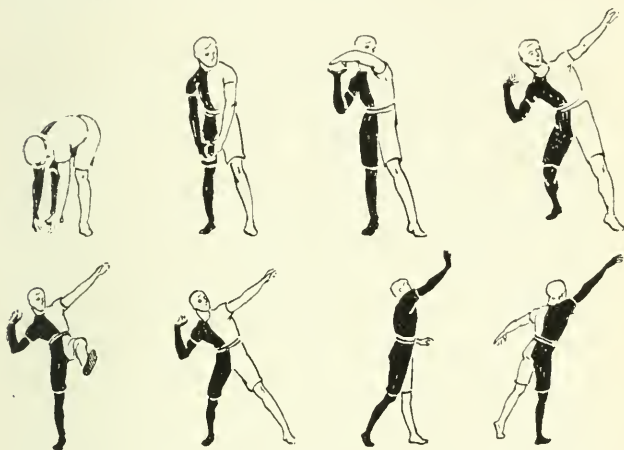
waste of lifting-power; and he then makes his strides of exactly the right length between the hurdles.

Figs. 190 explain themselves. Those who have studied both physical culture and art must agree that the positions and movements, especially if performed with the left side for a change, are magni-



FIGS. 183 to 189. (Going from right to left).

ficent. In practice, one may begin with a light weight, or with no weight at all, till one has acquired accuracy, poise, speed, and ease.



FIGS. 190.—Putting the weight or "shot" (adapted from an American Model).



FIG. 191.—How to revive a half-drowned person (adapted from the "Daily Mail" article on Prof. Schaeffer's method).

As a final example, I choose a practice in restoring the breath and circulation of those who have nearly been drowned. One advantage of this method

of artificial respiration, shown in Fig. 191, is that the water flows naturally out of the mouth, and the tongue does not choke the person. This art, in addition to the art of saving a person in the water, belongs to the art of preserving others. Swimming—among its many functions—is an art of self-preservation. A drill for it was given in Chapter XXV. To this drill should be added a drill for the side-stroke, etc.

Fortunately, here, no sensible person dares to tell me that the drill is unimportant. A few may ignore the overwhelming evidence afforded by schools in Sweden, America, and England, and may hold that we can learn to swim only in one way—namely, by swimming: and will deny that any practice of any drill, in addition to the practice of swimming itself, can help. Such people would hold that we can learn to dance only by dancing, to play Beethoven only by playing Beethoven, to march only by marching, never by goose-steps, etc. But even they will not have the audacity to tell me that one can learn how to restore apparently drowned people only in one way—namely, by restoring apparently drowned people! Let the genius learn to do things by doing them; or let him do them without learning them; but for goodness' sake let managers examine evidences, and, when C. B. Fry and others tell us that bedroom-drill and practice with the swinging ball have improved their cricket, let the managers ask whether the principle is not the sound one for *many* of us who fain would learn, and who find that haphazard practice does *not* make perfect.

In these days of hasty and dishonest reading or skipping, I am forced to repetition if I wish not to be misinterpreted and accused of elevating a mere "sport" to the level of a "serious" occupation. I want fair play. I want every reader to say, *after weighing the evidences*, whether games, athletics, and self-defence and self-preservation and the preservation of others, are indeed mere "sport," or are sport and a great deal else besides. I insist again that the play and the practice for it must be set in proper perspective. Even as the play is, it is an essential factor in education. It might be made at any rate one of the two most valuable factors. It must be set in perspective, however, as (to repeat a former phrase) an essential member, but only one member, in the living art of self-improvement.

With regard to self-defence, we must remember that the boxer who can also play games and succeed in athletics has an enormous influence for self-control among boys, if he himself be self-controlled. Not only has he ready to hand a fine safety-valve, one which, when properly used, is of service to the whole individual and to all the groups to which he belongs, and is very attractive; but, what he does, the boys will do, thanks to their inherent faculties of imitation and hero-worship. It is not too much to say that, if the few best athletes in any schools or gatherings of boys were self-controlled, the rest of the boys would be so as well.

The habit of play, like any other habit of sensible self-control and safe self-expression, must be formed

as early as possible. Each boy must link together indissolubly, in his memory and mind, actions and faculties which are useful for his whole self and for all groups to which he belongs, and actions and faculties which are attractive to himself; so that in later life he will actually *prefer* to do useful things, not through force, but through free choice and tendency and bias, through stronger attraction, through compelling instinct. We teach children useful things, but, unless these things are attractive as well, the children will not prefer them when they grow up. Where the attraction is, there will the heart and the mind and the choice be also. And part of the attraction is competition, at first perhaps against others, later on for self-improvement.

So let there be play—good play for all, well played. Healthy practice outside the play will tend to make the play itself healthier, more successful, happier, more free, because now the mind will devote itself not to the mechanisms—the correct positions and movements—but to the tactics, the opponents: to the play itself, the self-control, and the self-expression, not to the instruments and technique of the self-expression. A great part of this technique must be mastered separately by those who, like myself, were not born players, yet wish to do things fairly well if we are going to do them at all. If anyone “entirely disagrees with every word I say,” as Dr. Arabella Kenealy did, then at least let the reader believe that I am here stating without wilful exaggeration what games and athletics have done for

me and for many far greater and far more successful men and women, and what I believe they might easily be made to do for *most* people, if only they were properly estimated and cultivated accordingly, not grimly, but *affectionately*.

About another point I cannot speak from personal experience. But I think that, if I first state that I have many candid friends among all sorts of men, and that I cannot consider any of them as my inferiors, I shall not be thought a preaching prig. The following words *must* be spoken, and this Chapter seems to be the least inappropriate place for them, as it suggests the easiest remedy.

People who have reached a certain age are apt to assume that play has no longer any function in their lives. Among these people are many married men who feed on highly stimulating and irritating foods and drinks, but who imagine that, now they have been through a ceremony sanctioned by the Church, they are given a special licence for precisely that sensuality which the world condemns in a bachelor. Reproduction in due season demands a certain act which the natural animal confines to a certain period. At this period, what would be wrong for the bachelor (according to a long list of great medical and other authorities that I have before me), is right, if not obligatory, for the husband. But the indiscriminate matings at all periods of the year are at least as wrong for the husband as they are for the bachelor. The excesses in which I have known numbers of husbands to indulge are not sanctioned

by any one rite, and could not be sanctioned by a thousand rites of a hundred churches. The married man has among his duties precisely the same continence as the bachelor—a continence at once more important because of the claims of the children likely to be born, and more difficult because of the constantly-recurring temptation. Whereas many of my acquaintances have sought marriage as if it were going to put an end to their temptations, they have—through ignorance fostered in high places—rushed into a state in which even the most noble and intelligent and self-controlling men have found their will-power strained beyond bearing.

What has this to do with boys? It has everything to do with them. Apart from the fact that boys begotten under such mental (or infra-bestial) conditions are likely to be born terribly handicapped with regard to their own self-control, it is essential that they should know quite early, of course without unnecessary detail, that they *must* practise self-control as a *habit now*, and get sensible outlets for self-expression as a *habit now*, because the time of indiscriminate freedom in sensual indulgence cannot come ever, whereas after marriage the temptation to it will come almost certainly.

Now I believe that if the husband paid more rather than less attention to what he ate and drank, and how he ate and drank it, and if he regarded healthy play and other exercises and hobbies (adapted to his new life) as more rather than less important than before, he would at once minimise his tempta-

tions and improve his all-round fitness and the all-round fitness of future generations. Only, the best time for beginning this training is not now, when the temptation is already present with power, but in boyhood. Better late than never; better early than late. And I think that play is the least morbid and the least conspicuous outlet of the desire.

All those who have eyes to see and ears to hear, and leisureliness to ponder and draw inferences and work out subjects point by point, will go through this Chapter once again, and, as they realise *why* some people seek play, will realise also *why* others, and often these same people too, seek mistakes. They will realise, as I have done partly owing to personal mistakes, that the very energy which now shows itself in play (the desire for outlet, and the desires which we have described above), and now shows itself in some of quite *the* most benevolent, self-sacrificing, intellectual, aesthetic, social, and other directions of which we are capable, might easily be turned into these channels once again, *if only* we had accustomed it, habituated it, to these channels *as its regular lines of expression*: that is to say, if we had known its divine nature early enough, and had guided it repeatedly along the better paths. As it is, too often it is turned into another channel, at first as its *occasional* line of expression.

Whatever others may think—and each must estimate genuinely for himself—I think that the desires are precisely and absolutely the same, equally divine, up to a certain point, as illustrated by the diagram

in Chapter IX.; that then the expression of the desire may branch up or down: and that whether it branches up or down, into a useful or a harmless or a useless or a harmful action, depends in later life still partly on will-power and tactics, I admit, but mainly on habit, the line of least resistance.

This may sound very "improper." But it is not the least use for me to write a book at all unless I tell what I have found valuable in my own case as a remedy, and what others may find still more valuable as a preventive.

CHAPTER XXVII.

COMPETITIONS.

ALL competitions should really be against the past and present self, and for the purpose of greater self-knowledge, self-respect, self-control, so that the person will have a sense of power, and on the strength of it will be too proud to do wrong. If success leads to conceit, and a resting upon the oars, and especially if it leads to a contempt of others, it is of the wrong kind.

Now, though this is the ideal of competition—to surpass the self—and though as we read Froebel we are struck with the beauty and purity and gentleness of the system, yet competition against the self need not be over-emphasised at the start. For it is not everyone who has interest in that aspect. It will be sufficient if the aspect presents itself or is presented later on.

In fact, there must be various appeals to various people if all are to be encouraged to better themselves. The appeals must change according to the nation and group and individual. Some peoples (such as the Germans) are drillable in huge squads: they submit to any sort of discipline, partly for the sake of the nation. We Anglo-Saxons, however, find competition a more attractive motive. It may be—as I have said—competition against obstacles, such as fixed apparatus in a gymnasium, or against a reluctant muscle, or against some individual.

Bearing this in mind, we shall not wish to change our competitions to the continental *fête* idea, which would be too tame to attract most of us. At the same time we can get hints from this *fête*.

First of all, there should be more competitions to reach a certain standard, rather than to beat a certain person or team. There are already such competitions in golf and cycling, where the struggle is not always against a person.

Then there should be more competitions between groups. The Americans are fond of team-races, for women as well as for men. Three runners start, three runners are ready to relieve them at a certain spot, and three runners beyond. Each touches the next, and then the next continues the race.

There must certainly be more competitions with handicaps. The best handicap in many games is the use of the left side instead of the right. There are many other kinds, of which golf and real tennis present the finest examples. We do not wish for a

moment to abolish or spoil the even competitions, as, for instance, of county against county, or school against school; these reveal absolute differences. But if on certain occasions one side were allowed to add to its score at cricket, for instance, half of its actual score, then we should have not only the absolute difference, but also an exciting and level game. As it is, there are too many "walks-over," which are apt to make the winning side conceited and careless, the losing side despairing and careless.

Sensible handicaps, moreover, tend to prevent strain, to encourage the weaker, to keep the stronger up to the mark, to level and bring into social contact those who are otherwise separate. Indeed, handicaps are an imitation of life itself, where people are arranged, for the struggle, in different classes. We do not demand from the factory-hand the same money-earning success that we demand from the millionaire; each has his own standard, each earns money not absolutely but in proportion to his status. It is quite like the classes of players in a golf club. We lack this to a great extent in cricket matches.

Then there should be more competitions in varied feats. One of the best I know was a dribbling-competition with a Rugby football, at Marlborough. One had to send it between a series of gaps in hurdles. It was an exercise in poise and balance and many other virtues. Then there should be competitions in combined throwing and catching, boys being arranged in groups. Once again there should be plenty of left-handed competitions.

Without some sort of struggle, the Anglo-Saxon does not yet take much compelling interest in play or in work. If eventually he sees that all the time his real object has been to improve himself, not to beat his neighbour, then the early motive is justified. But those who say that boys should never compete against others fail to understand the Anglo-Saxon nature. They fail to use one of the most valuable starting-points for self-control and self-expression.

CHAPTER XXVIII.

UNATHLETIC HOBBIES.

NOT every boy, especially if he lack skill, is attracted by athletics. There is need of some athletics, if only for the sake of the play-spirit; there is need of some physical education besides; some walking, running, swimming, drill, etc.; but there is a vital need of healthy attractions, especially in view of the future life, probably in a city.

Not long ago someone wrote a book called "The Expulsive Power of a New Affection." We might prefer the phrase "The expulsive power of a real attraction." Far more important, however, is *the preventive power of a number of real attractions*, one of which will act when the individual is in one mood, another when he is in another mood.

These healthy or, at any rate, harmless attractions must be formed as early as possible by practice.

The object of them is some sort of education

through genuine interest, some sort of self-control, some sort of self-expression; hence greater self-respect. The boy who can easily turn from undesirable yet attractive thoughts and ways to desirable and attractive hobbies, is likely to gain in self-respect more than most pious teachers imagine. What he needs now is a present refuge in—or just before—time of trouble. The more attractive it is, the more certainly will he resort to it.

It would be impossible even to catalogue here the different classes of hobbies. A few of them are illustrated in the photographs. Engineering, especially electrical engineering, modelling, drawing, painting, photographing and developing, carpentering, basket work, gardening, dairy work, cooking—here are a few of the hobbies that attract boys. Some of them have the highest values: especially carpentering to practise accuracy and self-correction, gardening to increase responsibility and a love of nature, cooking to train the senses and for many other reasons. We may call these pursuits both imitative and creative. For these and other reasons they appeal to boys.

Some of these hobbies—and (see Chapter XLI.) the memory and imagination of them—will divert the attention of a boy or a man easily to occupations which will improve his body and senses, his nerves and mind. Certain of these hobbies, and others that could be added, have at least two extra values.

The first value they share with all appropriate exercise. Only, it is essential that during the prac-



FIG. 192.— Dairy-work at Bedales.



FIG. 193. — Gardening at Bedales.



FIG. 194. — Basket-work at Bedales.



FIG. 195. — Modelling at Bedales.



FIG. 196.—Carpentering at Bedales. This shed was made by the boys and girls themselves.

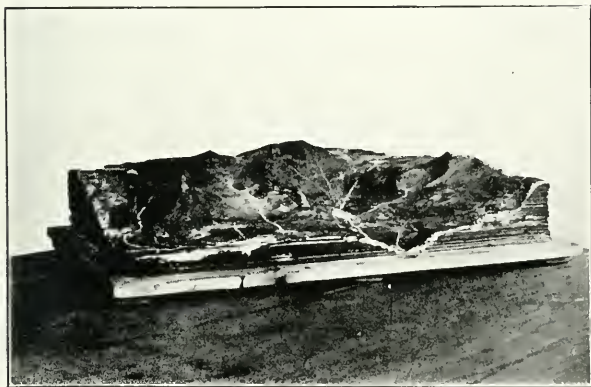


FIG. 197.—A model of a locality near Bedales.

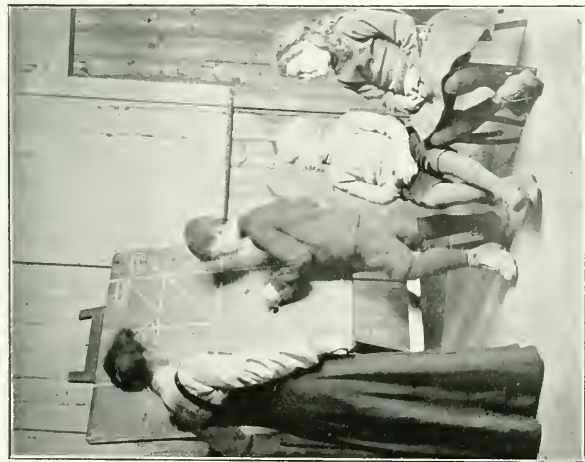


FIG. 198.—An early lesson in geometry at Bedales.



FIG. 199. Electrical experiments at Bedales.

tice the right positions and movements of the body should be made habitual. The boy should, as a rule, have the chin in and the small of the back hollow, and should not use muscles unnecessarily (by ugly gripping or frowning). The mind should regard the work as an art worthy of skill *and* enjoyment. What Sir Lauder Brunton says, *à propos* of various exercises and their effects on self-control, should be read very carefully :—

“The action of the organs may be lessened to a great extent by very high physical training. The ancient Greeks when training for competition in the Olympic games were nearly impotent. The higher training of the motor-powers for wrestling, boxing, and running, seems to withdraw all the nervous influence from the genital organs; and so, when there is any excess of irritability about the genital organs, *the first thing to be done is to direct the patient's attention to something else.* Of course the best diversion would be physical exercise like that of the ancient Greeks; but where this cannot be managed the next best thing is to direct the man to hard work, either mental or bodily, and this will tend to prevent any great excitability of the genital organs; thus both these forms of exertion will tend to act as anaphrodisiacs. But there are differences in the class of work; simple walking about does not have this effect to any great extent. Rowing is sometimes even bad, because the local irritation of the external organs seems to have the effect, in some cases, of exciting sexual desire. A much better thing is the movement of the upper arms in gymnastics, and more especially in fencing, singlestick, or boxing. Another exercise that is very valuable is the use of tools in carpenters' work, and sawing wood or cutting down trees tends to divert all the nervous energy and the blood to the upper part of the body, and to the arms especially. Everything that tends to divert the blood to the upper part of the body tends to do good, anything that tends to divert the nervous energy to the genital organs tends to augment the irritability and seminal emissions if there be a tendency that way. Thus when we find a tendency to increased excitability of the sexual organs, it is advisable to divert the mind from them, and to avoid anything that would draw attention to them.”

A second reason is the independence—financial, and therefore mental also—which a few such hobbies, a few such “trades,” may bring with them. Too often I have known young men accept an unsuitable post—hack-work utterly distasteful to them—because they had no money-earning capacity already trained. They drudged along, losing enthusiasm, losing the joy of life, losing self-respect, because they had not been taught practical money-earning pursuits as every Jew used to be taught as a matter of course. Whereas a little market-gardening, carpentering, typewriting, what not, might have tided them over the waiting period, until their special opening occurred, they felt forced to submit to work that they hated, work that has tended to make them sour pessimists, old before their manhood has really begun. Dr. George Wilson’s little penny pamphlet on “Relaxation and Recreation” should be given an honest hearing by all managers of boys. Though I cannot endorse what he says about games (see Chapter XXVI.), as a point of view which ought to be the physician’s, I am bound to agree that, had I known how to earn my living when I had finished my years at Marlborough and at Cambridge, and my two terms as an assistant-master at Rugby, I should have been able to prepare for writing, and for advising people about health and exercise, and so forth, while I was earning enough to keep me going by pursuits which I liked, instead of having a great deal of anxiety and using severe effort to make both ends meet.

“Merely from the physician’s point of view,” he says, “there seems no reason why we should play games at all. From the economical point of view, there is no doubt that we might be much better employed. One sees a lot of advertisements nowadays which promise to disclose an easy way of making money in one’s spare time. I have never answered any of them myself, because I never have spare time. But, to judge by their promises, it might pay some of us very well to retire from our avowed occupations and exchange every hard-working day for one of lucrative leisure. At any rate there is no harm in occupying your spare time, when you have found it, in useful work. It seems to me that every skilled worker, say a lithographer, might also be a passable carpenter, an amateur cobbler, or a fancy gardener. In such pursuits as these, the lithographer would at least find as healthy a recreation as in the amusement, which seems a popular one, of discussing with his friends the hardness of his lot, and in organising the most effective method of making it harder.

“If, as I am convinced it is, monotony is an important cause of exhaustion and a fruitful source of irritability and discontent, it seems a mistake that every man should devote himself entirely to one handicraft, trade, or profession. You will find that most of our accepted proverbs give expression to a fallacy, and that sneering by-word, ‘Jack of all trades and master of none,’ certainly does. Specialism is good, and division of labour is an economic necessity, but a healthy specialism always grows out of general capacity. The history of the evolution of our species supports this side of the argument. The successful creatures of the earth, ourselves among the number, have survived in virtue of special gifts which have been added to a general fitness. So I would change the proverb to suit a better ideal, and read, ‘Jack of all trades and master of one.’ I look forward to a system of education under which every boy will serve a short apprenticeship in half a dozen different trades under skilled teachers. There will then be a chance that each boy will discover, not only some one thing which he can do specially well, but some other useful things wherewith to recreate himself without losing energy, time, and money. We have not nearly realised the full value of an intelligent man’s brain, just because he is doomed to tire himself by a monotonous repetition of the same movements day in and day out. The nervous system will

stand a much larger effort than most men get out of it, if we can learn to use it properly, to vary its activities sufficiently, to provide change of the right kind and at the right time."

Later on, after speaking of the need of spells of rest, in which one untenses the eye, relaxes, and sees things in perspective, even now and then actually during the hours of work, he urges people to try new work sometimes as a change from the work by which they earn their daily bread:—

"I should very much like this experiment tried in all trades or handicrafts which are readily fatiguing. The difficulty, I apprehend, in most works, is the waste of time which would result from the walk to and from the warehouse or the factory, for it must be admitted that walking, although better than nothing, is no great recreation to most people. In a great many trades, however, probably in the majority, there is already a midday break. I should like to see that dinner hour stretched to two and a half or three hours, and, in that break I should like to see cabmen at carpentry and carpenters driving cabs, stone-masons carrying letters and postmen hewing stones; telegraph operators tuning pianos and piano-tuners at telegraph machines. You can add to this list at pleasure."

Our estimate will not apply so forcibly, perhaps, to the various collections of stamps, flowers, leaves, etc.; all of which, however, involve classification and order, and so make the boy's mind neat and tidy.

Others are attracted rather by reading, and especially by reading novels. In spite of virulent abuse of novel-reading, there is this in its favour: first, that novels do interest a boy, then that good novels do teach him the prevalence of right over wrong. The reading need not be all of novels. Among really good books for boys, encouraging them to struggle in the best direction, I may cite, from my

own experience, many books published by Nelson, many biographies (Benjamin Franklin's in particular), and many novels by such writers as Kingsley, Henty, and Ballantyne.

Music appeals to most boys, but it must be carefully selected. Taken as a class, are musicians self-controlled? I think not. The music may stir their emotions far too much. As a leading authority on psychology says, there are few things worse than to stir emotions and then not to expend energy in the right direction. (I believe, by the way, that such a book as Halleck's *Psychology* would interest most boys. It certainly ought to be in the hands of teachers). But properly chosen music, followed as a rule by some kind of useful action, as soldiers follow up or accompany it by marching, is excellent for all. Of course it should include singing and voice-production, to develop the lungs in good air, and purify and invigorate the body and the mind.

Cards have been abused more strongly than novels. Does every game of cards merit this abuse? The various games of Patience may be a real training for the mind and a genuine delight for the boy.

Even competitive card-games, so long as there are not money-stakes, may be advisable, so that every boy may have a hobby which he prefers to less desirable pursuits.

For the hobby is not urged as the perfect way out of the difficulty. It may be just a makeshift, far from perfect, but decidedly preferable to the mistakes themselves.

If boys do really and genuinely *like* more serious hobbies, so much the better. If Science really interests them, by all means let them study Science. What we wish to emphasise is that, if Science does not interest the boys, then other attractions of a useful or harmless kind must be found.

Needless to say, the health of the body is one of the finest of all hobbies, and the regular reading of some health-paper may be quite useful to a boy, in the direction of self-control. It will probably teach him to take a pride in a normal body. So long as it does not make him fussy, it will be among the very best of subjects.

CHAPTER XXIX.

CLOTHING AND LIGHT.

IS it best to wear linen or wool or cotton or some mixture?

The ideal of clothing is to protect against chill, and to absorb impurities, or at any rate to let them through so that they may then be absorbed by the air. Now linen will not always protect against chill, especially if the skin be heated and moistened with exercise; though, if thicker clothes be added on the top, it may be all right. Wool, on the other hand, will not absorb very satisfactorily. (A special kind may be good in many cases, in so far as it lets the impurities through).

Wool may also be bad in so far as it irritates. Linen

and cotton—which I personally find good material for undervests all the year round—will not do this.



FIG. 200.—A (rather ugly) shape of boot or shoe, which does not distort the big toe out of its natural line, and allows the sole of the foot free play.

A fourth requisite is that clothing should not cramp the body; as most socks and stockings and boots and shoes do. Fig. 200 suggests a makeshift pattern of boot. The reasons for freedom of the feet have been given in the *Physical Educator*.

Nor should clothing overheat the body locally. This applies especially to bed-clothing. In bed the feet should be warm; they may be warmed by alternate hot and cold water, and rubbing.

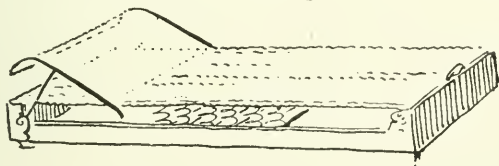


FIG. 201.—A good Mattress and Pillow, cool and porous to the air (adapted from a German model).

The head should be cool. The orthodox pillow is a horrible invention; its feathers make it unhealthily heating. Fig. 201 shows a German bed and pillow

that are comfortable, but not over-heating to the head nor the body.

As to the body itself, it should be as cool as possible without making one sleepless. With too great cold, there is not likely to be comfortable sleep.

Of course there should also be good air and the right position of the body.

The clothing, needless to say, should be clean. It should be frequently changed. The plan of wearing the same clothing in games and athletics day after day is an abominable one. It is doubtful whether, if the boy's skin acts freely, he should ever wear the same athletic clothing twice, unless it has been excellently aired. But I believe this does not apply to the special kind of wool mentioned above.

Often there should be no clothing at all. There could easily be an air and light bath fenced in, as in Fig. 202. This should be as much a matter of course as the bathing-pool or the swimming-tank, when the sea is not near. The boy should not be ashamed to be naked.

With the air-and-light bath, there should be rubbing of the skin, which is a very healthy practice, and vigorous exercise. After it there should certainly be a good wash and another rub down with a dry towel.

The light is almost or quite as important as the air. In a great Scotch city bright light was introduced at night into the low quarters, and the amount of crime and immorality decreased astonishingly. This applies to all cities. The

almost invariable effect of light is to do away with a certain amount of vice.

Light is also curative. In some way, not yet thoroughly agreed on by scientists, it counteracts or remedies poisons in the body, and so tends to cleanliness and fitness. We see this most clearly in the case of the special light and colour treatments for various diseases. But simple light is effective in the same direction. Every day every boy should expose his body to the light as well as the air. This should be as much a part of his daily training as the practice of full, leisurely, and rhythmical breathing, and of muscular repose.

It would be easy to enlarge on this topic—to go into details; to explain how a feather-mattress and a non-porous over-covering may heat the spine, and so forth; to point out how certain clothing may irritate certain parts of the body, and produce mischief by over-pressure. But these matters are fairly obvious to everyone.

Besides, I should not like to see boys so absolutely dependent on the very best air and light clothing that, when afterwards they had to put up with foul air, feeble light, and cramping and otherwise objectionable clothing, they would be terribly upset. A certain amount of hardship must be tolerated. To keep poise and fitness in spite of a few temptations is part of the game a boy has to win.

What I do wish to see remedied is a state of affairs in which the boy's will-power is too heavily taxed—too many unfavourable conditions allowing

him about as much chance of standing up to the attacks as he would have if he were put to face the best bowling of Lancashire or Yorkshire.

One item illustrates this point of view. Suppose the boy is made to sit habitually on a badly-shaped form and at a badly-shaped desk, with a feeble light in his eyes to enable him to read a badly-printed book when he already feels quite disinclined for mental effort! Probably he will be inclined to poke his chin forward and to curve his spine unhealthily, so that, among other mischiefs, there is pressure upon his lower organs. There is a limit up to which the boy should practise and develop his self-control and self-direction in such matters, sitting up and forcing himself to attend. But beyond that limit the strain is so severe that the boy may lose in physical health and endurance and cheerfulness more than he gains in obstinate "iron" determination; or, worse still, he may yield to a temptation, and lose some of his self-respect.

The difficulty is to strike the happy mean between under-training and over-taxing a boy's power of self-control in ordinary difficulties—to remember that, on the one hand, a boy is not a full grown and sturdy oak, but is more like a shoot; and yet that, on the other hand, he must not be kept in cotton-wool and prevented from meeting any trials at all.

CHAPTER XXX.

BETTER PUNISHMENTS FOR BOYS.

IN the last chapter I spoke about light. The New Testament is absolutely accurate when it speaks of people shunning the light because their deeds are evil. In light and publicity (see Chapter XLII.), and that includes the light of public opinion, the worst mistakes cannot possibly be made. Light alone is good; publicity alone is good; but the two combined are far more effective. They are a punishment as well as a preventive. Notice how the over-eaten or otherwise ill person shuns the light; the light is to him a punishment; it may be a remedy as well.

This type of punishment is among the best, because it serves as a self-punishment also. The boy can inflict it upon himself. Instead of a gloomy self-disrespect, which the unpunished boy is apt to feel, the punished or self-punished boy afterwards has the idea that he is starting afresh.

Besides this, the general result is good. Looking back, the boy does not regard such a punishment as a convict might regard the cat-o'-nine tails. It has been for his all-round fitness. It has not seemed spiteful or vindictive on the part of his master.

That is the test: does the given punishment tend, on the whole, to improvement and self-improvement?

Let us judge corporal punishment by that crite-

tion. Many boys at school have been kept from mistakes by corporal punishment, or the fear of it. Dishonesty of all kinds has been prevented in that way. The fear may tide the boy over the severest time of temptation. Afterwards he may see what folly the dishonesty would have been, and he may bless the punishment or the fear of it.

There is too great a tendency now-a-days to a muling kind of "humaneness," as it calls itself. There is an appeal to Jesus Christ as being always "gentle." Now in the Old Testament there can be no doubt that the Jews were compelled to better action mainly by sheer fear, if not by harsh punishment itself. Jesus Christ was far from gentle in his dealings with certain classes. He drove the money-changers out of the temple with a knotted rope; he clearly threatened certain people with outer darkness where there would be weeping and gnashing of teeth; he threatened others with undying worms and unquenchable fire. We cannot get over these sayings of his. He knew that there were some people for whom the most powerful motive still was fear.

Working on these lines, some parents may choose to show their boys the results of extreme mistakes. I have known cases where boys have been kept from mistakes by a sight of the patients, victims of venereal diseases, in the Lock Hospitals.

But far better than this is the way in which Government treats criminal children.

First of all, there is the light-cure and publicity, as in Fig. 203.

Then there is austerity. The beds are not too soft, and the water is not too warm. The criminal child hates cold water—most people hate any water at all for external application. Yet there can be no doubt that the water does tend to benefit most poor people. *It is a real punishment, and at the same time effectively remedial and preventive and healthy, and a tonic.*

Then there is simple fare—less stimulant, and probably less nourishment too—though that is a mistake. There should be added as well the punishment of leisurely eating. This would be a real punishment, and also a remedial and preventive and healthy practice.

Early rising is another such plan.

Then there is exercise, almost to the fatigue-point. This exercise includes good drill. Probably at first the children do not like it; afterwards, it seems, they do like it, especially if it has military precision, and if some call is made on the nerve and pluck. At first it was a punishment, and, once again, remedial as well as preventive and healthy. Now, like most of these plans, the boys come to prefer it. They come to prefer light and publicity, cold water, simple fare, early rising, healthy exercises.

Besides this, there might be other forms of physical and manual work as a punishment. Household-work and gardening, for example—this would be far better than the meaningless “imposition,” during which the boy sits still, probably in a bad position, and writes what he hates writing. They would be better also than caning, as a general rule.

Should I do away with impositions and canings altogether? The decision I must leave to managers of boys.

As to impositions, the words of Dr. Percival, when he was headmaster of Rugby, have remained vivid in my memory. At one breaking-up, he said to the boys: "Do not do anything that you would be ashamed of your masters and your parents knowing. Do not do anything that would pain them." So long as the boy can keep in his memory and imagination the picture of his loved managers and parents, he is safe from the worst mistakes. So I should suggest, as an imposition, drawing from memory certain faces and scenes, so as to imprint in the boy's memory and imagination the faces of those whom he respects. I do not see any objection to this type of imposition.

The severest punishment of all for those who have a tender conscience is, however, in the mistake itself, in so far as it brings a sense of separation from the best self and from God. As a rule, however, people use this sense of separation, which is a real punishment, quite wrongly. Too often it leads them to gloominess, and the additional sin of worry; perhaps to self-disrespect and despair; it does not lead to fitness, it does not lead to the play-spirit which makes the boy say, "From this very moment I'll play the game and be sportsmanlike and stick to the right way like a man."

The object of all punishment should be to make the boy play the game throughout his life, to make

the boy fit all-round, to make him prefer sensible self-control and safe self-expression to the mistakes. It is by this condition that we would test any punishments, it is by this criterion that we condemn most of them. They rather tend to drive the boy's energies back again into him, not to release them in a harmless or useful direction, not to train the boy as to how to take pleasures sanely. They do not make him feel that the person who punishes him is his friend and wishes to be his helper. They make him feel that this person is a spiteful avenger. That is the savage idea of God, as shown in much of the Old Testament. It is not the New Testament idea of God at all. In the New Testament our duty is not to fear God as a cruel or spiteful avenger, but to know how perfect God is, and how the only sin is to separate oneself from God, or, after separation, not to return to God as soon as possible, and by all means to avoid such a separation in the future.



PART III.

PART III.—MENTAL HELPS.

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CHAPTER XXXI.

PUNISHMENT AND FEAR NOT SUFFICIENT.

I HAVE already alluded to saner forms of punishment for a boy: for instance, thorough mastication of plain food, early rising, abundant and apparently excessive exercise and occupation, and the use of cold water. I pointed out that such things were better than sedentary impositions, because they served also as self-punishments, and tended to fitness. Professor Bain says, in reference to criminals:—"It might seem that the application of what is *painfully salubrious* would exactly hit the mark; as the cold bath, the well-ventilated and but moderately-heated cell, cleanliness, measured food, steady industry, and regularity of life. But," he goes on to say, "if his system does adapt itself, that is if they end in reforming his constitution and habits, they are no longer punishment." Is that a valid objection? In the eyes of some it may be. But anyhow the boy looking back at these punishments would not regard them as sheer vengeance on the part of the manager. On the other hand, I have maintained that a certain amount of orthodox punishments and the fear of them may be invaluable as makeshifts in the absence of better means. For instance, fear may be instilled by a sight of certain diseases, and so the boy may be kept from mistakes till the time when he gets higher motives, finer

instincts. Then he will need to fear no longer. It is only as a makeshift that fear is excusable.

The same will apply to the fear which a Canadian medical man would instil into boys by telling them how a certain asylum was filled mainly through such mistakes. The fear of harm rather than the desire for the best things is the motive appealed to in the famous declaration to which the name of most of the leading doctors round Philadelphia—Weir Mitchell, William Keen, etc.—were appended:—

“In view of the widespread suffering, physical disease, deplorable hereditary results, and moral deterioration inseparable from unchaste living, the undersigned, members of the medical profession of Philadelphia and vicinity, unite in declaring it as our opinion that chastity—a pure, continent life, for both sexes—is consonant with the best conditions of physical, mental, and moral health.”

And Dr. Forbes Winslow preached in the same key:—

“The more a man yields to self-abuse, the weaker he becomes, and the more difficult the battle against it grows. In time it is utterly impossible for the victim to stop it without help. A man who is addicted to this habit gradually becomes utterly helpless, and the brain gives way; the wretched victim is deluded, and his reason goes. As one who has visited our large asylums, I may say that a very large number of the patients are there entirely through self-abuse or drunkenness.”

Others again have taught their children a lesson by cutting a notch in a young tree and showing how soon the tree begins to fade away, because the sap has flowed out.

Now such lessons are not to be dispensed with. Jesus Christ himself frequently used them—these terrorisms to breed abhorrence of unhealthy habits—side by side with the positive teaching that all are in

reality the children of God, fountains flowing from a perfect Source, and that all should act with that knowledge.

One of the greatest mistakes, however, of such terrorising is that ignorant fanatics threaten *immediately* fatal results. They say to boys: "If you make a mistake, you will suffer this and that destruction inevitably and at once." This is absolutely unwarranted by facts.

Besides this, a tactless lesson intended to frighten the boy may merely make him perversely curious. Tell a boy not to smoke a cigarette and you may deter him, or, on the other hand, you may, as it were, challenge him. There is a certain attraction about a forbidden object as real to some people as the attraction of a commanded object—indeed (see Professor Dill's remarks in a subsequent chapter) far more real.

Always, then, whenever it is thought best to threaten, there must be discriminating tact and unexaggerating fairness.

To map out the final and full results of alcohol-drinking or whatever it be against which we wish to warn people, is fair and scientific; to exaggerate these results is unfair and unscientific and most fatal. Indeed, it is wrong to do such evil that good may come. By lurid pictures of eternal hell-fire hereafter or on earth, we may drive a certain number of silly people along like sheep; but we shall lose the respect of the intelligent.

Punishment is justifiable only if it leads to genuine

self-respect. There are some who, when they have offended, are not satisfied, do not respect themselves, until they have suffered. Besides this, in the case of alcohol, for instance, it may be impossible to prove to a boy that he has suffered; the results do not show themselves at once. It may be necessary to anticipate the results by some kind of corporal punishment—to take the place of nature and show the boy what his mistake is really earning for him. This is the case where nature does not connect cause and effect readily and obviously.

It will apply to over-eating also. A boy over-eats and is guilty of a crime against his body. He may not, however, feel sufficiently uncomfortable: it may be necessary to supplement his discomfort by a more "sensible" penalty. Then we shall register in his memory a fairer idea of the results of that mistake. We shall *make that mistake associated with unpleasantness*, as it would be if the boy could trace its full results for himself.

But, at the best, punishment is, once again, a makeshift: fear is a makeshift. Far stronger and far better is the expulsive and the preventive power of a new attraction. It is vital that as early as possible we should link together in a boy's mind good actions and pleasant memories. When temptation comes, the boy should recall, half or quite unconsciously, the fact that some other course of action was *quite pleasant*, and, from every point of view, unobjectionable—and that the mistake would *not* be unobjectionable, but would hurt him in this and the

other way. Then he will instinctively turn to the better action and not make the mistake.

As an example of such training, Professor Gates of Washington claims to have cured cases of dipsomania by positive training—by registering memories of good things which were also attractive. He says he took a woman drinker, and day after day at regular times cultivated her taste by pleasant foods, and so linked together in her mind the memory of *useful* actions and *pleasant* actions; he kept her for a long while without alcohol and by degrees established new habits, new brain-stuff. The dominant memory in her mind at length was not the fear of alcohol but the love of things that tasted nice. In other words, he let the old connections of ideas die out by starvation, he formed and fed the new connection between good acts and pleasure. 'He describes the process in technical language, as follows:—

“The process used, at this institution, to cure a criminal propensity may be instanced as a further proof that the fundamental law of cure is a psychologic one. The first step in curing a criminal consists in discovering by psychologic analysis the number of wrong sensation-memories and wrong image-memories and other wrong intellectual and emotive memories; and then by a process of brain-building to put into the same parts of the brain, where the wrong memories are, another series of good memory-structures consisting of normal and scientifically acquired intellectual and emotive memories relating to the same objects and acts as those from which the wrong memories were acquired. This develops a large and dominant number of normal cells in the very areas where the evilly functioning cells were, and then these new structures are kept functionally active oftener each day than the evil ones can have a chance to be active, and the result is that the new structures not

merely become dominant anatomically and dynamically but also psychologically. The child's disposition is re-made—the child is psychologically re-born. It has acquired new likes, and the wrong which it previously liked it now neither likes nor dislikes. A criminal propensity is a dominancy of evil memory-structures, and as soon as a larger number of morally-functioning structures are put in the same part of the brain there arises a new dominancy, and if this new dominancy is kept active it will take the blood away from the old structures and cause them to atrophy."

As an instance of this planting and watering of brain-structures (cells and fibres), he says:—

"I found that in the seeing-areas of the cortex of an animal which had been confined for one year in a darkened room, there was no further appreciable development of brain-cells than was to be found in an animal of the same species at the moment of birth; and that [in an animal of the same species, which for the first year of his life had been trained in the extraordinary use of the seeing-functions, there was a far greater number of brain-cells than were to be found in an untrained animal of the same age and species that had not been deprived of light, and these brain-cells were larger and more complex. By this special process of mind-training, which it is the purpose of a special volume to describe, I succeeded, not merely in giving that animal more brain-cells in that part of its brain than any individual of that species had ever before had, but I also gave it more mind, in that particular direction, than any member of that species had ever before possessed. Similar trainings with other functions corroborated these conclusions, and the experiments teach what is the functional localization, in the brain, of any mental faculty, and demonstrate that each conscious mental experience creates in some part of the brain a definite chemical change and structural embodiment of that experience, the refunctioning of that structure being essential to the remembering of that experience. This led to the beginning of an art of brain-building for the purpose of embodying more mind."

Personally, I think it equally important for uneducated people, in whose minds are already registered connections between mistakes and pleasures (as between alcohol-drinking and pleasant tastes and

pleasant immediate sensations), to emphasise again and again connections between mistakes and disadvantages (as between alcohol-drinking and expense, and obesity, unfitness, etc.). This is to go on, side by side with the plans of Gates and others, until the preference for good is dominant and convincing. I have described the process of mistake-destroying, side by side with character-building, in a special Course of Lessons (on Moral Memory Training).

A vital requisite is not to crush originality. As Guyau says, "The moral ideal set before the children in most families is, not to be too noisy, not to put the fingers in the nose or mouth, not to help themselves with their hands at table, not to walk in puddles when it rains, and so on. To be 'good'! For many parents the 'good' child is a little puppet that must not move unless the strings be pulled."

Merely to say "Don't do so and so," without ever explaining why, without ever trying to get at real causes, without ever suggesting alternative outlets of energies, without ever reminding of better ideals—and then to threaten punishment—and then to punish in case of disobedience—this method may seem to produce a "well-disciplined" boy or girl. But it does not train for independent self-activity.

CHAPTER XXXII.

GOOD INTENTIONS NOT SUFFICIENT.

“HELL is paved with good intentions”—not always with those of the person himself, very often with those of his managers. Let us take a few proofs.

First there is the so-called hospitality, in our earlier life as well as our later life. It is with a good intention that the Australian bushman who has come from his station to the town offers drinks to his friends all the morning and afternoon and evening and night and other times. The motive is good. The result is vile. So, when ignorant ladies ask boys out to tea, they stuff them with what clogs and stimulates but scarcely nourishes at all.

Then there are the pamperings and mollycoddlings by parents, when Spartan simplicities would be far better for the boys; for, when the boys have to face the realities of life, they miss their cotton wool covering sadly.

I remember a striking case in France. A little girl, five years old, staying with her mother at an hotel, had been upset by over-eating. For two or three days she had taken very little food, by the doctor's orders. Her first meal, at the *table d'hôte*, consisted of soup, lobster, veal, pork, pastry, fruit, washed down by beer and claret! An onlooker remarked, “She is a good mother; she feeds her child”!!! The intentions of the mother were excel-

lent, but were paving the child's way to a physical hell. It is so in America as well.

So it is when parents refuse to punish or even reprove their children. The children make mistakes; they are cruel; they are rude; they lose their tempers. They are not trained to see any bad result from these mistakes; hence they go on making them; the foundations of their character are rotten.

Much of the theoretical education of modern times spoils boys when it should reprove and correct them. Self-activity is its cry—a peace-cry, rather than the war-cry of self-control. If this self-activity be allowed everywhere, it may lead to a shockingly undisciplined youth and manhood.

Perhaps, however, such freedom is in many cases better than the habit of keeping boys in ignorance, lest bad ideas should be "put into their minds." Now to keep a boy in ignorance about all matters of sex really means that bad ideas will surely be put into his mind by some foul stable-boy or man. The boy's first ideas, instead of being pure and based on real and clean truth, are vile and based on unreal and dirty lies or "humorous" stories.

In none of these cases can we deny that the motive is good. What we do deny is that there is any intelligence, perspective, or prospective.

And even as to the motive. If people do not love their children enough to be intelligent on their behalf, is it real love at all? Is it not a horrible caricature of the genuine thing? Mr. Ennis Richmond says:—

“There is no stronger instinct to be found than the mother's instinct for shielding her child. A mother would fain interpose her body between her child, the fruit of that body, and everything which could touch him to his hurt. I believe that this is, in the main, the reason why mothers as a rule do not want their children to ‘know things.’ As to the paternal instinct which tends in the same direction, we must remember that every boy is going to be a man, and that every man has once been a boy; and that there are in every man's life tracts of ground which he would rather not re-traverse; having rolled down the mud pretty firmly once, he would prefer to leave it alone. . . . Instinct says to the mother ‘Keep your child from all harm.’ We question, ‘But how?’ Here, if we allow instinct to answer again, it says, ‘By putting yourself between it and all that can hurt it.’ But it is *there* that reason should have answered and not instinct, and reason would say: ‘By teaching your child where harm lies, what harm is, and what harm leads to, and by these means showing him where and how to avoid it.’ . . . Looked at in one light it is cowardice, sheer cowardice; the cowardice not only of the man who will not pain himself, though the pain means help to another, but the cowardice of the man who, having fought his own way through the slough, who, having arrived mud-stained and weary on some eminence where he may now seek rest, will not, dare not, turn to eye the foulness from which he has escaped.”

The intentions may be admirable. But the results are—well, once more, those who see and know them say, with admirable intentions, that the results are better left unsaid and ignored.

Half the reform is already accomplished, in many cases, if we credit the responsible people with the desire to do good. We blame less the desire itself than the blindness of the desire, its want of knowledge. The spoilt child is spoilt not because its parent did not love it, but because its parent did not love it intelligently and *perspectively* and *prospectively*. For that is true love. If the parent had said

to the child that was bad tempered or sensual, "You have the power to check yourself and to expend your energy in some other way." that child might have grown up a useful man and a happy man too, especially if the parent had set a good personal example.

That is another region where part of the difficulty lies. It is generally the case that the elder, with the most excellent intentions, so he or she thinks, is really an abominably bad model for any boy or girl.

CHAPTER XXXIII.

POWER OF THE MIND OVER THE BODY.

'What are you thinking of?' means 'What are the architects of your character doing?'

—Kittredge.

For of the soule the bodie forme doth take :

For soule is forme, and doth the bodie make.

—Spenser.

ALREADY we have shown the power of surroundings and the body over the mind. For instance, we all know how the mind is affected by fresh air, cold water, bright light, certain society, certain exercise, including exercises in breathing. We have also pointed out the importance of indirect self-control. Knowing how the mind and the body are affected by such things, a person consciously chooses them, then submits to their influence. He does not always use sheer determination and say "I determine to be healthy," but he chooses, perhaps,

fresh air and breathing-exercises—that is to say, surroundings and bodily conditions—and then submits to their influence. This applies also to diet. He finds it hard to control his temper, to keep up to the mark for work and exercise. He does not rely on sheer will-force; he chooses a certain diet and lets that act on him; he finds himself physically and mentally fitter.

And probably the mind is always at work in the above cases. In the first case it was not actively at work in the way of choosing or deciding; it was rather the permissive or passive will that did not resist the fresh air. In the second case there was the deciding will, then the permissive or passive will.

In another sense the mind is powerful. As Professor Gates says, “the cells out of which an animal is built are mind-organisms, and the duties of each cell are duties that require mind for their performance. A cell cannot perform its functions in the animal economy except in so far as it is capable of *adapting acts to ends*. To change the mental characteristics of a cell is to alter its psychologic meaning in the animal economy.” Professor Virchow and Dr. Alexander Hill are two others out of the many writers who maintain this view.

Here, however, I shall choose more striking examples of that rule, “As a man thinketh in his heart, so is [or becometh] he.”

These words are generally interpreted narrowly, as referring to sheer will-power. “Thinking” does in-

clude sheer will-power, as when a man resolves "I shall not do this"; but thinking also includes intelligence and tactics, as when a man fails time after time, and then at last succeeds because he finds some easy way round—or over.

Will-power depends mainly on desire, and the strongest desire at the moment must decide the action. Desire in its turn depends on memories. The pleasantest or the least unpleasant memories decide whether the person desires this or that. *It is the dominant memories that determine action.* For example, a man feels upset, and it occurs to him to smoke a cigarette. Will he decide to smoke it or not? Half unconsciously or quite unconsciously there pass through his mind pros and cons: he will like the effect, but the after-effect will be bad. Which is the dominant memory? So with alcohol. The pleasant memories struggle against the unpleasant memories. Whichever memories are dominant, those memories—other things being equal—will win the day.

Now what we have to realise is that the battle is not always won at the moment; it is often won hours, days, years, beforehand. Let a person in these two cases have trained his memory again and again to realise the unpleasant effects, and he will eventually decide against the cigarette or the whiskey. He thinks that he is free to choose or refuse; as a matter of fact, he is *almost* entirely the tool of memories within his mind. They, in their turn, depend partly on past choices, partly on past impressions.

But there are at least two ways in which the man can overcome his habits: he may decide to give them up—if he has a strong will, that will be sufficient; or he may again and again repeat the unpleasant memories, again and again repeat and realise the advantages of giving the habits up, and in course of time the habits will give themselves up.

This use of the will and of the memories through intelligent training will have obvious effects on the body, and hence on the mind again. If smoking and alcohol are bad for the person's body, then the mind, by giving up the habits, will have benefited the body.

We see here how the will and the intelligence may help to decide the likes and dislikes of the body, the mastering emotions which lead to the action that builds or dismantles the body.

The effects of the emotions upon the mind are most striking. Professor Elmer Gates claims that he has collected the excreta (breath, perspiration, etc.) of people under the influence of fear, sorrow, anger, and so on. To these excreta he has applied a re-agent, and the result has been, he says, a difference of colour. Each emotion has its own colour. When the re-agent is rhodopsin, he maintains that the colour is just the colour by which the emotion is generally represented: grey sorrow, green jealousy, red anger.

Dr. Holcombe says:—"When one has grasped the idea that by creative laws mind is dominant in all things over the body, the minutest changes of which

are in reality organic manifestations or showing forth of mental conditions, many things, before incomprehensible, become clear. From the standpoint of this truth we see how emotions (which are produced by thought) determine the most rapid changes in the secretions of the body; how fright turns the hair grey; how anger poisons the mother's milk; how great mental excitement or the slow torture of mental anxiety write their baneful effects upon the tissues of the brain; how epidemics are spread by the contagion of fear, the thing feared in the mind being reproduced in the physical system."

About these emotions I quote a few interesting extracts from a magazine devoted to practical psychology:—

"With happiness, the countenance glows, the entire body seems to expand, the action of the heart quickens, the appetite improves, every vital function is invigorated.

"Opposed to the vitalizing emotions we have the devitalizing emotions, such as fear, anxiety, disappointment, discouragement, grief, anger, jealousy, envy, malice, and hatred.

"The depressing effect upon the soul of this class of emotions is well known, and whatever depresses the soul saps vital energy.

"Anxiety, popularly called worry, is peculiarly devitalizing in its effects. Not only does it break down brain-cells, and deprive the body of vigour, but acute anxiety often acts like a purgative. This is an experience familiar to young mothers.

"The effect of anger upon the body is well known. Some one has said that only the strongest man can afford to get angry, so greatly does it deplete the vitality. Everyone has experienced the weakness consequent upon a fit of rage. In what is known as the red rage there is a partial paralysis of the minute blood-vessels, while in the white rage there is temporary suspension of the heart's action."

Dr. Benjamin Ward Richardson says that "such disturbances

cannot often be produced without the occurrence of permanent organic evils of the vital organs, especially of the heart and brain." And Herbert Spencer remarks that "each strong emotion affects the action of the heart, and with it we have the accompanying gush of nervous fluid, spreading along the vasomotor nerves, which changes the state of the arteries throughout the entire body. . . . It also disturbs the intellectual balance; nervous fluid is drafted off."

It is generally held that the emotions affect the body (heart, lungs, stomach, bowels, attitude, expression, etc.) partly through the sympathetic nervous system, which, till quite recent years, physiologists almost ignored. Even now the text-books scarcely tell us anything practical about it. It is illustrated in Fig. 204.

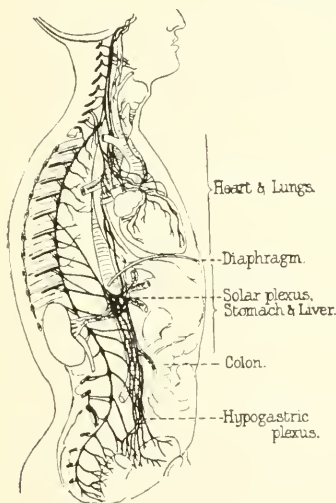


FIG. 204.

The Sympathetic Nervous System. It is partly through this that emotions affect the heart and circulation, the breathing, digestion, and excretion. This System is also connected with the spinal System by a network of nerves and ganglia. The Solar Plexus is one of the most important parts of the body.

But how can we regulate the emotions?

"Suggestion" is one of the most familiar examples. A doctor, skilled in the art, tells the patient to become passive. Then the patient will carry out what the doctor suggests or commands. The patient is depressed. He be-

comes passive to the doctor, who tells him that he is happy, and will be happy when he wakes up. The patient wakes up happy.

What the doctor has done for the patient, the patient can soon learn to do for himself. He can suggest to himself, while his body remains relaxed and leisurely and passive, that he is happy, well, and so on. The best time for this probably is the time just before sleep. That is the time at which one suggests to one's self that one will wake at a certain hour the next morning; that is the time for getting rid of unfavourable emotions and habits by means of Self-suggestion or assertion or whatever form we use; it may be (see Chapter XLI.) imagination that we prefer, the picturing and "sensing" of ourselves—or of someone else—as healthy or happy.

The effects of this Self-suggestion or imagination, this realisation of a better state of things, in producing or "evolving" that better state of things, will be suggested in the special chapter. Everyone knows the effects of suggestion by another, as when a doctor says, "This will do you good." Everyone knows how, when he reads a well-written novel, the mere imagination of the hero's heroism or the villain's villainy affects his whole body. Everyone knows how the imagination of lemon or other fruits or foods makes his mouth water; how the imagination of a cause for worry makes his mind unhappy and his body unhealthy. It is Self-suggestion that we wish to emphasise, because it is a power *within* the person, not dependent on certain conditions outside him.

But too often this grand art has been badly described by ignorant fanatics. They make it to be a matter of sheer will; they neglect the use of intelligent tactics. It is a matter of intelligent tactics to choose certain times for attacking a bad habit, certain times for establishing a good habit—for instance, times of waiting, which in this age of “hurry” are frequent enough! It is a matter of intelligent tactics to choose such ways and helps as relaxing and leisurely breathing. Then there is research: for instance, a study of the reasons why alcohol may be unsatisfactory for *you*. Then there is experimentation, which must be intelligent, adapted to your special case: though here there is need of considerable will as well. Then there is observation, which is a matter of intelligence rather than sheer will.

But, whatever mental way we use, whether we use sheer will or indirect self-control by Self-suggestion, etc., or whether we simply are intelligent, ready to experiment and observe, and so on, by the mind we may entirely change the body, and make it fitter and fitter.

On the other hand, by the mind, by the opposite decisions, or by toleration of bad ways, or by neglect of these practices, we may entirely change the body, and make it less and less fit. It is especially the permissive will, the will which does *not* decide *not* to do a thing, that is responsible here.

Another use of the mind to alter the body is neglected by most writers; we may call it the co-

operative will and intelligence. Individuals feel that they cannot stand alone. They form a society, perhaps only of two people: they have discussions; they practise Self-suggestion; they work together. Where one would fail, two or more succeed. It is probable that two wills working in the same direction at the same time are more powerful than these two separate wills working independently: that is to say, in addition to each individual will there arises a new power, a joint will—ignored by the mathematicians who set sums about A and B doing a piece of work together in so many days. A does a piece of work in three days; B does that piece of work in two days; but let A and B work together, and the stock answers give no idea as to what the result will be. The probability is that A and B, merely by co-operating, will add a new power to the individual power of each, even if that power be only division of labour and specialisation. We do not hesitate to say that two or three boys, starting a co-operative society for general fitness, would get better and quicker results than if each worked separately. Only the ultimate aim must be freedom from such aids: the co-operation must only be a means towards an end; some day each must become independent of the others. And each must “suggest” the all-round fitness of the others.

In order that the mind may have power over the body, there must be motives. One motive is self-improvement—perhaps a desire to beat the past and present self as if he were your opponent in a

game. A good plan is a stocktaking from time to time. You think of your different ambitions—you cannot have too many of them—and then at intervals, not too frequently, you see how much nearer you are getting to your goal of better appearance, more money in hand, greater energy, more power to help others sensibly, and so on: you remind yourself that the goal is worth winning; you correct yourself by degrees and strengthen your weak points: that makes the practice interesting.

For my own part I find that the most valuable power of my mind over my body is that I can remind myself of all possible motives for a given action; then the action follows almost of necessity; I have made it irresistibly attractive. Otherwise the wrong memories might have been dominant; I might have imagined that some mistake or other was pleasanter. I have devised a special Moral Memory Course of training which a good many have found useful already.

It calls attention to the importance of this plan of recalling the real—convincing, conquering, compelling—motives that influence the individual. It also insists that he shall choose and use valuable times for practice.

He must realise the slowness of the process. He is now planting seeds when he practises; he is planting them where weeds flourished before. Weeds seem to flourish of their own accord, whereas seeds need conscious planting and tending. He needs patience to wait for full results. How is he to get

this patience? There are many ways. He can use all kinds of makeshift helps. He can say to himself, "I will not be such a fool as to do that. I'll tide over the hard time by such-and-such a habit."

Among the best of habits is what Elmer Gates has called "dirigation." Known as it was to the Hindus, who, for instance, found that their food had more taste when they concentrated their attention on their tongue or the tip of their nose, western people have neglected the art till recent years. The great Dr. John Hunter said, "I am confident that I can fix my attention to any part until I have a sensation in that part," which means that he had less sensation in some other part. Thus sea-sick people, as has often been pointed out, have had a sensation of nausea in their stomachs; then they have lost that sensation by turning their attention to work; the sensation has passed elsewhere: for instance, some have been cured by the thought that the boat was sinking. They began to bale out the water and lost the nausea. We all know how people can believe they are diseased by fixing an unhealthy attention upon some part. According as we centre our attention upon one thing or another, says a high authority, we largely determine our mental happiness, and hence our bodily health. The reason is not simply imagination. Dr. Tuke says, "Thought, strongly directed to any part, tends to increase its vascularity and consequently its sensibility." We add that while it lasts it tends to decrease the vascularity and the sensibility of other parts. Professor

Elmer Gates tells us that by fixing his attention on his hand he can bring more blood to that hand and and raise the temperature of it, without (being conscious of) any muscular movement.

Dr. W. G. Anderson, of the Yale University Gymnasium, has improved on Professor Mosso's Balance-bed. Anderson's bed rests on knife-blades. A man lies on it, as in Fig. 205, and thinks out a

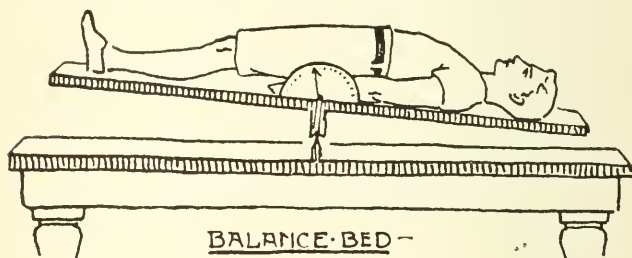


FIG. 205.

Merely by thinking of an exercise, one can send more blood to the parts which one imagines himself to be using. Here the experimenter, on Dr. W. G. Anderson's Balance-bed, is working out a problem: more blood is sent to his brain.

problem: this sends more blood to his head, and the balance inclines that way. Then he imagines himself to be dancing, but he does not move at all: this sends more blood to his legs and feet, and the balance inclines that way. The following is a description from an American paper:—

“The student being placed upon his back upon this couch, the effect of his thought upon his center of gravity may be accurately measured. The mental effort necessary in producing an original composition in writing shifts the center of gravity in some cases to the extent of two and a half inches. Dr. Anderson has also made

studious experiments in the development of the muscles. By a careful system of weighing, he has demonstrated that an exercise in which the student takes little or no interest has a small value in developing the muscles, as but little blood is carried to the parts being exercised. But if the student is interested in his work and consciously directs his 'thoughts' to the parts, then there is an increased flow of the blood and a corresponding increase made in the weight of the muscular fibre.

"Another important fact developed by this experimenting with the 'muscle-bed' was that the student, without moving, but merely by directing his thoughts to his lower extremities, could cause a flow of blood to them which would shift his center of gravity. Now, it seems that it would require about as much mental effort to send the blood coursing into the feet as it would to compose an original sentence or solve a problem in algebra, and that, consequently, one result would counterbalance the other and the body would remain in equilibrium. But actual demonstration proves the contrary. Another interesting fact that I have noticed, but for which I cannot just now produce the authority, is that of a man who by an effort of his will, could, while standing on a pair of scales, cause a difference of some pounds in his weight."

Exercise itself, of course, has similar effects. By exercise we can alter the circulation of the blood and take away sensation from any one part. This power is simply invaluable, for many reasons.

In all these cases there is need of will, but of less will in proportion to the intelligence. Intelligence, that is to say, can be used to relieve the will, as we have suggested already, and shall point out again in Chapter XXXVI.

But, so far as practical purposes are concerned, we may take it for granted that attention constantly repeated is a power strong enough to destroy any habit and create any other; and the more we are interested in the thing, the easier we shall find it to

concentrate our attention on that thing. The next chapter will be devoted to concentration.

The importance of this knowledge of the power of mind over body cannot be over-rated. Only it is necessary to realise what is meant by mind, and how long a time may elapse before mind appears as body. I think it will make the process clearer if I exaggerate and say that the conscious mind, the choosing mind, has as its main task to alter the body by altering, first of all, the under-mind. A bold writer on Psychology has described the process thus, emphasising the responsibility of man the conscious chooser, but under-estimating the influence of man the permitter.

“Every organism has a conscious and a sub-conscious mind. The conscious mind is employed in gaining new experience. As the new is gained it gradually descends into the sub-mind, the habit mind, and there functions as instinct, desire.

“But nothing ever descends into the sub-mind, the habit mind, until it has been first completely demonstrated and accepted by the conscious mind.

“Through all past ages the individual has acquired knowledge by this process. The wisdom of these ages of experience is stored in the sub-mind.

“This sub-mind is the human body. Every atom of the body, and organization of atoms, every organ, is the storehouse of its own peculiar kind of knowledge, all gained and tried and accepted in past time by the conscious mind, the reasoning mind.

“Every thought which passes the mind’s eye takes

its place in the temperamental structure. The way to change the habits of thoughts is to form new habits. New habits are formed by constant effort of the objective, every-day, surface mind.

“As a mode of thought becomes habitual, it sinks gradually into the sub-mind, where it acts unconsciously (to us): or sub-consciously.

“It is said that ninety-five per cent. of our thinking is done in this sub-self, in the habit mind. And all this thinking has been set up there by the conscious five per cent. of our thought in past time.

“The objective five per cent. thought—the creative and directive thought—is done by the use of the upper brain. The sub-thinking is done in other parts of the body. Every organ and ganglion and cell of the body thinks. And it thinks just as it has been taught by its teacher, that mighty five per cent. objective, every-day mind—the one which is taking in the ideas here written.

“The whole body will continue to think and feel just as it is taught to think and feel. If any change is made in the body, it is the result of a changed objective mind. Whatever shows forth in the body was sent there by the objective mind. *Every conscious thought is making bodily conditions.*”

But it may be making them—so far as they appeal to our senses—very slowly; and I think that this should always be made clear—this interval between the action and the appearance of the result. Every time you improve your mind—say by imagining and “sensing” fitness, happiness, kindness—remember

that your order to your under-mind, the order to make better all-round results appear, will be carried out either now or soon or later. Much will depend on your faith, which means your power to realise and "sense" the better state, to hold calmly to that, and—to act accordingly. If you want a comparison, see yourself sometimes posting to your bookseller a stamped envelope containing an order for a book, and stamps to cover the price and the price of postage, and your address. The book will reach you sooner or later. You have paid the price. Part of the price which will ensure that your own order or suggestion to your own under-mind will be carried out is attention and realisation.

CHAPTER XXXIV.

CONCENTRATIONS.

WE hear a great deal of loose talk about the virtue of concentration. A millionaire is put before us as our pattern, because he has concentrated his attention. On what has he concentrated it? On money-getting by all means fair or foul, especially foul; for the foul are quicker. He has sacrificed his own honour and health, and has sacrificed many lives and happinesses on the way; he has become a despicable brute. He ought not to have been praised as if his had been concentration of the right kind. He has concentrated, it is true, on one thing and on one thing only; but that, sought for its own

sake, was a wrong thing. So of workers with their brains. They also may lose their health, one of the blessings best worth preserving. Many learned professors have concentrated on their work and have lost all sense of proportion. So have many ignorant saints and ascetics, who thought they had attended to their spirit, but have lost both health and intelligence. So, on the other hand, weight-lifting athletes may have injured not only their brains, but also the fitness of their vital organs, and even their athletic success as far as concerns litheness, promptitude and adaptability.

We have to get a new idea of concentration before we can safely recommend it to boys. As it is, they are too often told to focus their whole mind continuously on some one thing—usually a thing not worth the energy of the whole mind continuously.

The first requisite is to have the right object, an object demanding concentration as its inalienable birth-right; a huge biceps is not this sort of object. It might be a makeshift means towards an end, namely self-respect.

Secondly, there is need to change quickly if we see a better object, or if our first object tends to destroy all-round fitness. It is particularly important for the young not to have to concentrate on the same view of the same object for long stretches of time continuously. For this, in mental as in physical exercise, may be a vast tax on the energies, as Mosso has proved. Work done by a fagged body or mind is the most expensive and exhausting work

of all, especially when so much extra energy is needed for the growing mind and body. The length of the concentration should be increased by degrees.

And it is necessary to keep part of the mind open, somewhat as the Lawn Tennis player keeps his eye on the ball, it is true, but has in the background of his sight a picture of the whole court and his opponent. Merely to keep the eye on the ball and to lose the memory of the court and its boundaries would be fatal. So it is on the Cricket-field.

With regard to this double concentration, this eye on the ball and mind's eye on the surroundings (field, etc.), an American writes:—

“The ability to do two or three things at once is the result of having made so good a *habit* of doing each thing separately that it can now be done with very little *conscious* attention.

“The correct attitude to assume is this:—‘I am quiet and confident, and ready to give to this work *abundant* attention, so as to do it accurately, rapidly, and with ease. My *interest* is in it. At the same time I have *plenty more* attention with which to catch impressions of whatever else will be *interesting or useful to me.*’ Begin your work after deliberately and resolutely stating this to yourself and assuming the corresponding mental attitude—the attitude of *easy power*. Then whenever you catch yourself lapsing, stop a moment, straighten up, take a slow, full breath through the nostrils, and resume your mental attitude of power. Many a time has a stray impression, picked up by a bit of stray attention, proved afterwards of great value. The law of attraction works here, as in more ponderable things—your attention catches what fits *somewhere* in your mind and life. Welcome it; and above all things keep *sweet and steady*. . . Truly, in a train and elsewhere, something that is of vastly more importance to you than the ability to ‘bury yourself in the newspaper’ (a really expressive phrase is that) is the power to *turn* readily, as attention is called from the printed article or back to it again. The power of POISE is the greatest power of all. To turn *readily* with the attention, and then to return readily to the

original subject, is the cap sheaf of accomplishment and real power. The mind should be as delicately poised as is the eye. Look straight ahead of you a moment, and note how easily and pleurably the eye is *attracted* from one moving thing to another, and yet another, and is with equal pleasure withdrawn again."

It is important to see the object in proportion before and after the concentration. When one who poses as an "expert" in Physical Culture tells people to fix their eye and their mind regularly upon their biceps and other muscles, his advice may not be so bad, but he ought to tell them also to see the biceps in proportion, and to see how it is only one means—and that often an unsatisfactory one—towards an end; to see it in its proper perspective, as just a tiny help towards self-control and self-expression. Moreover, when once the movement has become easy and sub-conscious, it may be a positive mistake to attend to it any longer with heart and soul.

With such provisos, concentration is a splendid art, one worth any amount of care in early years. It is the natural gift of children, but with them it flits rapidly from one object to another. When we grow older, we ought to lengthen our period of endurance. As we can take exercise and can work at the same thing for longer spells, so we should increase the duration and constancy of our concentration.

Its power has been illustrated by hundreds of writers. The open flood, they say, has little force. Narrow it down to a single channel, and it becomes a gigantic influence. The sun's rays, spread out, seem to possess little heat. Focus them with a

magnifying glass, and you have a fire. The late Dean Farrar said he believed that, if a person concentrated all his energies upon some one object, he would assuredly achieve that object. Indeed, some have asserted that attention is all the human power there is. Let the mind attend, and it must achieve.

We do not go so far as this. Sheer will without intelligence may fail. Yet, as an example of a practice of simple concentration without much intelligence, let us consider an American writer, Ingalese, who has written a very striking book on the history and power of mind. He supposes that you really want a hundred dollars. You picture in your mind's eye a hundred dollar bill. You know that the infinite Power has an infinite supply. You know that it is yours already. What you have to do is to realise this. You picture that dollar note as already yours. You repeat the imagination again and again vividly, but not excitedly, and, he says, you find that this hundred dollar bill becomes yours. Somehow it reaches you by natural means.

But suppose you need self-control. How can you concentrate on that? Will it not rather bring before your mind the memory of mistakes? In this particular case you probably have to fix your attention not so much on self-control as on something else that is interesting. Not a bad plan is the one of Elmer Gates, to practise at odd moments fixing your attention on your hand. Study your hand and its formation. Fix your attention on it for five minutes,

somewhat as you would keep your eye on the ball at golf, but for much longer. According to Dr. Maudsley's dictum, if you are able to control your mind thus, you will be able to control your muscles, and vice versa.

This involves withdrawing your attention from other parts of you, and perhaps deadening—or at least relaxing—those parts.

Anyhow your body should be relaxed and not tense, restful and not fidgety.

For real and true concentration is a thing physically as well as mentally economical and effective. Its most convincing sign is not frowning and gripping, though that may be a help for the uninitiated, but quietness and repose, so that the mind, as it were, may work unhampered, through more free and and open and pliant channels.

Begin under easy conditions with all possible physical helps (in solitude, in comfortable positions, etc.), but aim at having eventually the power of concentration wherever you are. One of the Hindu Yogîs has a striking little phrase, which I have quoted elsewhere. He says that at first you must be very careful about your food, till you have trained your mind to concentration; then, after a time, you will be able to take any food without losing your power. So you may need dead silence at first while you are cultivating your concentration. Some day you should be able to concentrate in the noisiest crowd, unaffected by it.

You must concentrate not only over the thing

itself, as Anglo-Saxons do over play, and as Americans do over money-making, but also over the preparation and practice for it. There are two sorts of concentration. One is that which we use during the struggle. Another is that which we use in preparing for victory and preventing any struggle at all and making the contest a certainty beforehand.

Do not begin with too hard a task. As every psychologist agrees, it is vital to have no failures to register at the start. A story is told of a certain Hindu teacher who advised his pupil to concentrate on something which did not interest the pupil. The pupil came back and said he had tried but failed; he was always thinking of his cow. "Very well," said the teacher, "Then begin by concentrating on the eyes or one of the eyes of your cow; then concentrate on the whole cow; then on some other object." The pupil started afresh, and, from this easy beginning, proceeded to a wonderful mastery by increasing the difficulty gradually. Only let the first thing be harmless, and, if possible, useful.

For self-control and self-expression you will need not only the power of concentration, but the power of diverting the attention rapidly, and then concentrating it on something else.

Do not always choose pleasant and attractive subjects, especially when you begin to get power. They are well enough at the outset, but, as Professor James says, make a point of doing every day something because you do *not* want to do it. That is

like money in an insurance office: it will stand you in good stead in the day of trial. For, depend upon it, the minutes will come when you will have to avoid doing what seems pleasant at the time, and choose what seems unpleasant if not painful. Prepare for that trial by a few forced concentrations every day.

Professor Halleck's advice is good, but it is not so appropriate for boys as for elderly people. He says:—

“The man who can hold uninteresting ideas before his mind until they gather interest, is the man who is going to succeed. Charles Dickens said that the reason of his success consisted in throwing his entire attention into whatever he happened to be doing, no matter how quickly that might be succeeded by something else. The only way to cultivate attention is by a *continuous* effort of will. If the attention wanders from any subject for ninety-nine consecutive times, make an effort to concentrate the mental powers each time.

“But if lack of attention springs from weariness, rest.”

He might have added that it is important, in order to secure concentration, to find and to remind oneself of the interest of the subject, its advantages in helping us to realise our ambitions—athletic success, intellectual success, and so on.

One of many ways will be to set aside, as Mr. Arthur Lovell suggests, a certain time each day for learning poetry. Make up your mind that, not so much at a certain hour, but at a certain opportunity—say when you are walking somewhere in the morning or waiting somewhere else at mid-day—you will learn and realise in your imagination and through your senses one stanza of poetry—a stanza of Gray's *Elegy*. An example is given in Chapter XLI.

But at first, let me repeat, choose what interests

you, and attend to it without tension or over-attention. There must be interest at the start if we are to have regularity and a series of early victories to encourage later perseverance.

A good example of the right way to begin is Professor Gates' treatment of a dipsomaniac patient. Every day, at the same hour, he trained the patient to appreciate and enjoy pleasant tastes, to attend to these; then, when the thirst comes, the patient has less desire for alcohol, more desire for the (comparatively harmless) pleasant tastes. If he were to start with dull foods, they would offer little or no counter-attraction.

The following quotations from Elizabeth Towne are worth reading. Like all her writings, these passages are outspoken and suggestive:—

"In proportion as you are interested in a thing, in that proportion will it cling to your memory. If *all* your attention is turned toward a thing, it is instantaneously photographed on the memory. Interest is *soul-light* for memory-photographing. The difference in time required to impress the picture on memory depends upon the amount of interest flashed upon it.

"The great trouble with people is diffused interest—interest spread over a great area, instead of collected and turned at will, like a search-light, upon one thing at a time. When you do anything your thought is diffusing over a dozen things. Stop short, *collect* your thought and turn it *all* on this one thing you do. Stand still a moment, take a slow, full breath, and say to yourself, 'I am doing *this one* thing now, with *all* my mind and soul and interest.' Then do it with *all* your mind on it. *You will remember it.*

"Keep at this practice, no matter what you want to do or learn. Make a *business* of doing one thing at a time with your whole soul.

"Concentration is for me to *let* what I AM into what I *do*. There is no straining about it, no tension of mind or body, no hurry, no worry, no fear. It is for me just to be still and let what I AM do

one thing NOW. . . . You can readily see that there is not an hour of the day when I cannot practise concentration, when I cannot let the I AM into what *I do*; if only I WILL. . . .

“ But I have hit upon a time and way to practise concentration—a time and way no human being can have excuse for not improving. The times he uses, anyhow; the action is common to the race. And, alas, the manner is pretty common also. I refer to the act of eating. I have discovered that, with the exception of the leisured 400, where banqueting is made a fine art, the American man (and his wife is a close second) puts mighty little of what I AM into what *I do* at table. Perfection is only accomplished when I let what I AM into *each ONE THING as it is to be done*—when I make a ‘business’ of it. Every one thing done as I AM, makes it easier to do the next thing. Therefore let us become conscious of our table acts now, to the end that we make them beautiful and *habitual* and increase our capacity for adding grace and beauty in all our acts. ‘Work without art is brutality.’ Let us concentrate our attention upon making an art of the eating habit. If you will do this, and do it faithfully, until you have acquired the *art* of eating, in place of the old slovenly or hurried habits we learned as savages perhaps; if you will *put yourself* into your eating, it will revolutionise for you your entire world of doing. You may get up from the table and hurry and worry as you please until the next meal; but if you will just faithfully practise when you *are* at meals, you will find yourself gradually coming to work more quietly, intelligently, cheerfully, gracefully between meals. And—if you have indigestion you will lose it. It is due to physical and mental hurry, worry and flurry. Don’t ‘chew thirty times.’ Chew as long as you *can consciously enjoy* that particular mouthful.”

CHAPTER XXXV.

A BOY'S INTERESTS AND ATTRACTIONS.

THE reason for every mistake ever made may be that something was more compelling, generally more interesting and attractive, than the alternative.

Think of the alternatives that boys refuse. Why do they refuse them? Because these were unattractive to the particular boy. Daily he may be told to become holy. If he knew what holy was, he would wish to become it: but the word, the idea, has not interested and attracted him. If he had been told to become sportsmanlike and manly, if he had been told that such-and-such a thing was the game to play, if he had been told to show pluck, to maintain his honour, to be loyal, he would not have been attracted towards the opposite choice. Perhaps he has been told to take care of his soul; but what does his soul mean to him? Expressed in an Anglo-Saxon boy's language, precisely the same appeal would have been irresistible. If he had been told that the soul involved the all-round fitness, including a feeling of satisfaction and a successful body and mind in many spheres, he would have been moved rightly, irresistibly.

So, again, he may have been reminded of the bad effects of a certain action upon the cells of the body, or even upon his character, whereas their effects upon his muscles and his nerve, especially in athletics, would have been a prevailing and dominant motive with him.

For my own part I was never in the least fascinated by pictures or ideas of heaven with white-robed singing angels. I had no particular desire to sing hymns or cast down my golden crown around a glassy sea. What really did move me was a terrible fear of perpetual burning and torment in hell; that kept me from many mistakes. It got hold of my interest. Only I should have been far better influenced by a positive attraction.

What would have interested and attracted me as a boy? What motive would have led me to better actions? First of all, of course, there was the respect of others; I wished to keep that; I should have been sorry that anybody should have despised me.

Then there was success in athletics and a desire to make a good show, a shrinking from any reputation for cowardice, and so on.

Then there was hero-worship. That led to many imitations. It was decidedly a powerful incentive.

Then there was success in work, and the desire to win prizes and scholarships.

Then there was the liking for pleasant tastes and food in general.

Then there was the attraction of pocket-money and what it would buy.

I suppose that all these and several other motives appeal to most boys, whereas most of the motives put forward in boys' books do not appeal to most boys (I judge the motives by their fruits) and certainly did not appeal to me at all.

The appeal to the motives must begin early. On

to these motives must be switched the best actions for boys, the best actions and the best abstinence from actions. The motives must become a real refuge in time of trouble—the motives and the actions switched on to them. For instance, take athletic exercises, exercises to raise the standard at Cricket (see Chapter XXV.). The boy feels uncomfortable. He wishes to control himself. Let him at once remind himself of these motives: he wants others to respect him: he wants to succeed in athletics, especially Cricket: he wants to imitate some hero, say Hayward or Fry or Hirst; and he wants also to succeed in his work: and so on. He has connected with these motives the practice of certain Cricket-exercises. He goes in for them with heart and soul, knowing how they may help him in his ambition. So he controls himself at the time, and expresses himself too. Whenever he feels uncomfortable, he repeats the action, or the vivid imagination, and is glad of it afterwards. He gains in self-respect. With the exercises he associates a sensation of having done the right thing; he remembers that he was pleased with himself the day after. Perhaps nothing else would have moved him to right action.

After a time he establishes the instinct of self-control and self-expression. It is no longer necessary for him consciously to rush to violent movements, for so often has he been able to control himself, with satisfactory results, that now the temptation has lost its power, the reason being that it is not associated

any longer with what interests and attracts him; something else is associated with that. We might say, indeed, that he has established new connections and connective fibres of *real affection*, between a feeling of superabundant energy and a healthy outlet for it. He is now not only safe, but also satisfied with himself. Yet he does not rest on his oars; he is encouraged to make further conquests.

The earlier we establish these connections, the better. There is on the one hand a duty, on the other hand a mistake. Both the duty and the mistake have an attractive and a repulsive side. As soon as possible we must realise the attractive side of the duty and the repulsive side of the mistake. For to my mind nothing is more certain than that our strongest instinct is for less pain, less discomfort, more comfort, more pleasure, and that this instinct *will* find its outlet somehow inevitably, even if for years we crush it with heavy weights of so-called religion and discipline. The desire for satisfaction is a vital and immortal seed, an ivy that will grow even if it has to force its way through stone. Now if we present to ourselves or others the painful or dull side of duty, we are not providing an outlet for our strongest instinct. Some day it will seek another outlet. It *may* find some other duty. But the chances are that it will find a mistaken action, and bind the person to that action by that mighty chain of interest and attraction which should have been welded long ago between the person and duty.

CHAPTER XXXVI.

INTELLIGENCE TO RELIEVE THE WILL.

I HAVE spoken of this principle once or twice already. But it is so much neglected by managers of boys that it demands constant repetition. That sheer will is sufficient is a grand fallacy. Suppose that a boy uses all the will-power he can, and then fails again and again, he loses his self-respect, and may lose his health—or even his life. Imagine it to be a war. Is it sufficient for one general merely to will that he shall win, without taking any trouble about training and tactics and provisions? It may be sheer foolhardiness.

War is a valuable teacher. Undesirable in itself for many reasons, it yet is a storehouse of lessons, if only we can extract the good and discard the bad. Mass your forces on a weak point; hammer away at that point again and again; be sure to have reinforcements ready; keep up your communications with your main force. Here are two or three lessons out of a round dozen that must occur to every reader. But merely to will victory, that is not nearly enough. So it is with moral struggles—for instance, against bad temper.

We need intelligence as well as will. We need intelligence to choose times and places for practice, various ways of practice and helps to general fitness. We need intelligence to choose our own motives and ways, and remind ourselves of them (perhaps

by some memory-system like my own). We need especially intelligence to choose what suits the individual.

To show the power of intelligence, not long ago I told a boy two or three ways which he might find helpful if ever he wanted self-control. He said that, in spite of all his efforts of will, he had constantly failed, but that these two or three simple things made all the difference to him. It was not a matter of will-power on his part; it was hardly a matter even of original intelligence on his part: it was a matter of simple information. But there is no doubt of the result. At the present moment he has a will-power and a self-respect apparently several times as strong as it used to be. One might imagine that, by the use of tactics like this, he would have weakened his will-power. As a matter of fact, so healthy is he, that he apparently has strengthened it. He has no effort and strain now in performing and sticking to tasks which before were practically impossible.

As an instance of tactics, study the lives of leading men. Benjamin Franklin had a plan for overcoming various faults and gaining various virtues. He made out a list beforehand, and set himself to acquire a separate virtue each week: temperance one week: good temper another: and so on. He kept a record, by black marks, etc. After he had mastered one good quality, he adhered to that, and added another. He regarded it as a sort of game to win. His method is despised by many who do not need that particular way. On the other hand, there may be

many who do badly want that particular way, or at least some sort of design. There are hundreds of ways; you need intelligence to choose your own.

Another example. Though I do not profess to be a writer, still there was a time when essay after essay of mine was found fault with by every teacher who read it. It was not that I did not try hard or wish to improve; it was that I had no method. Then I proceeded to divide essay-writing into different parts and to practise each part by itself, just as I practised each part of a Lawn Tennis stroke by itself dozens of times. First I practised the collection of ideas; then the selection of some and rejection of others; then the proportioning of them; then the arrangement and connections; then the expression, and each part of the expression in turn—clearness, comparisons, contrasts, and so on. By degrees I have come to write an essay in two processes, sometimes even in one. It is not by sheer practice: it is by methodical practice. Sheer practice with hundreds of essays brought me scarcely any improvement at all.

Of course there was some will-power here, but very little was needed, because I felt the reasonableness of the plan, and because I also noticed a gradually increasing improvement and power.

Another lesson that this did teach me was that the will should be exerted as much during the practice as during the crisis. If you are going to rely entirely on your will, then use your will not only when the difficulty begins, but long beforehand. Use your will before any difficulty arises. Will not only

to win, but also to adopt and adapt all fair means of winning.

For I should be the last to say, Never use your will at all. Socrates or Plato—we cannot tell which, perhaps both of them—believed that all mistakes were due to ignorance only: that if people knew what was right, they would do it. In one sense this is so. If people knew what was right, if people knew what was for the all-round fitness of themselves and others, if they knew, and knew with the immediate surface of their minds, as it were, as well as deep down in their vitals, if they realised and imagined and “sensed,” that is to say, all the advantages of right conduct, then they *would* act rightly. But such knowledge is almost or quite impossible for us to-day. We cannot yet realise all the advantages of right action. Our best plan is to realise as many as possible, and then to use our will-power to decide on the action.

At the two extremes, as I have said, there are two types. The first person despises all helps. He says simply “I will do this, I will not do that.” Through thick and thin, especially thick, he clings tenaciously to his purpose. He bears down all opposition. He treats all difficulties thus. He simply sticks to his line of action and carries it through. The other may try this plan and find it a miserable failure. Again and again he falls. Then he finds that the direct way of attacking the fortress is not the only way. He searches and experiments, and finds an easy little path round. ♪ That brings him into the

fortress without any particular struggle. Within the fortress he meets the other man, the will-man. They have arrived at the same result by two different roads. Which is the stronger character? Which is the better character? Which is the more useful in the world? We cannot say. Let the former man come across too powerful an object, and he will fall; he has no tactics to resort to; tactics are an unknown force to him. Let the second come across a difficulty where he cannot find tactics and where only dogged pertinacity will avail, and he in his turn will fall; dogged pertinacity is not in his nature. Each type is good for certain purposes; neither type is perfect. Each should take a hint from the methods of the other, and be prepared either to use tactics or to use dogged pertinacity, according as his most enlightened conscience decides.

As a good instance of enlightened will-power applied to a national problem, the drink problem, I quote this advice from one of Mr. Olston's writings. The advice may not commend itself to all, but at least it suggests a way of using determination and tactics co-operatively, in a kind of division of labour, and it suggests a way which can be adapted to the cure of many other bad habits besides alcoholism:—

“A difficulty arises when I come to give the method of self-treatment to the person who is a very heavy daily user of morphine, cocaine, or liquor [alcohol]. Such a person may have gone so far that most of the functions of the body, brain-action included, are so dependent upon the stimulant that great bodily and mental lassitude will inevitably follow a radical cut off from it.

“If you are such a heavy user, it may be wisest to lay out a course about as follows. An important thing is not to compromise at all

and never to score a failure. If your physical condition demands it, you can lay out a course which will give the benefit and encouragement of progress, and still not have the derogatory effect of compromise. Determine beforehand that for the next four days your consumption will be only one-half what it has been. As you take the stuff, don't allow yourself to "take it to your heart" as you have been wont to do, but take it with *regret*, placing upon it the stigma of an enemy. *By auto-suggestions school yourself to hate it.* At the end of the days set apart, lay off four days in which the consumption is to be cut in two again. The amount will be only one-fourth of the usual ration. Take these doses with increasing denunciation. With power and activity repeat the auto-suggestion that '*I don't need this drug.*' 'I don't want it.' Don't stop to examine results. See that each day has brought a victory and no failures. Watch your own enthusiasm. Keep it alive by a sense of present and past progress and victory. Keep your eyes fixed upon your *liberty*, the prize for which you are striving. At the end of those days of probation, destroy the last vestige of the curse. Now comes the time when you must keep the flame of your *desire* for freedom burning with fervent heat. It is to be fed with an incessant flow of auto-suggestion. Keep your mind alive and alert. Fill it so full of the statements to self that there will be no room for the former longings."

On the same principle people have used half-bottles instead of whole bottles, small glasses instead of large, have added water to their alcohol, and so on. The great advantage of such ways is made clearer when we read what all psychologists agree—namely, that it is essential to register all our early fights as victories, so long as these victories do not make us careless. If by will-power *per se* you can achieve these early victories in a continuous series, then you may not need tactics. For my own part, I need tactics constantly. And they make me feel the game of life as more enjoyable—which, after all, is not a grievous sin.

CHAPTER XXXVII.

BETTER METHODS OF TEACHING BOYS.

I HAVE already pointed out how vital it is that in the earliest years duty and pleasure should be combined ; that what is good for the individual and the race should be made pleasant ; that, conversely, when pleasure is sought, it should be sought along channels that are good for the individual and the race. If we trained our children thus, then they would have a bias to right action of their own free will and by preference.

At present most of our methods of teaching boys are—like the military system of drill—methods not quite so bad for men, but not very good for them either ; such as they are, they are transferred almost unchanged to boys, somewhat as we transfer to boys the cricket-bats and balls and long pitches of men, in spite of the condemnations of such authorities as W. G. Grace and every other thinking expert.

In two departments, conspicuously, a way of teaching less inappropriate for men has been transferred almost unchanged for the use of boys. I allude to the Classics and “religion.” Long hours at a time. learning of abstract before concrete, of rule before instance, of many complex parts and processes all at once—these and numerous other faults mar the orthodox way of teaching the Classics, in spite of the fact that this teaching is excellent drill in the performance of dull and apparently unprofitable tasks.

As I show in the Appendix, I do not complain of the drill. I complain rather of the extent of it, the length of it, the dulness of it.

Drill of mind as of body is good for the attention. Everyone will admit that there must be some drill, there must be some repetition, some drudgery; there must be some things taught of which the boy does not yet know the full reasons.

And I think that fear, or at any rate disgust, and desire for reward, must still be retained among the motives for most Anglo-Saxon boys.

But too many principles of education we violate persistently. With all the drill, and the use of such motives, there is no excuse on earth why there should not be more interest for boys. There is no excuse on earth why the boy should not be told wherefore he is taught this thing or that thing in this or that way, so long as the teachers themselves can give reasons. At present they cannot.

But what they can do is to start their teaching with that which is attractive and familiar to the boy, and especially with sense-impressions. Every scientist knows that our knowledge eventually goes back to sense-impressions, and perhaps always to movements. The circle is an abstract idea. The idea goes back eventually to a rotatory movement of the eye-ball. Every idea is put into the mind directly or indirectly in connection with muscular movements, and every idea also tends to express itself in muscular movement also.

But how are we to get the starting-point? What

does attract a boy? What does appeal to his senses? What is connected with movement? Obviously, besides nature-study and nature-practice (see Chapter XXVIII.), play. We can nearly always begin teaching the principles (at least the best principles) of life—loyalty, co-operation, division of labour, skill, pluck, honour, and so on—by a lesson drawn from games by the teacher, or, better still, by the boys.

Here is another advantage. In teaching there must be some self-activity. As it is, the boy reproduces someone else's ideas, only a quarter realised by himself. He is not allowed to be original. Some originality must be included. I remember how at school my own originality was almost invariably condemned, not necessarily because it produced a wrong result, but because it produced a result not set forth in the "text-book."

Then there must be shorter hours of work, especially of sitting work. It would be easy to break up these hours by intervals for exercise or for a talk about health or something else. As Dr. George Wilson says, in reference to the movement in favour of the eight-hours' day for working-people, "an eight-hours' day, some tell us, will greatly improve the quality of work done. Perhaps it will; but you will improve it as much by change of work and by recreation. There is no reason why you should not work twelve hours a day—a great many of us do it—but you must not work for twelve hours at the same work. It is monotony that kills. Monotony of

work is a monomania among the muscles, and monomanias are very exhausting. What you want to do is to provide for your nerves and muscles the greatest possible contrasts. Here is a printer, stupid and tired by the eternal clank, clank of these infernal machines. Don't stop his work an hour earlier at night. But quite often, say once an hour, send him away from his machine to practise something else in quiet for a few minutes. Here is a cotton-spinner, whose eyes and hands are jumping from sheer monotony instead of working smoothly as they ought. Don't shorten his hours; lengthen them, so that he can earn enough in five days in the week and reserve two for recreation. But if you are going to spin for ten or eleven hours a day, you must provide change for your nerves and muscles, and for your ears and eyes. Leave your spinning every hour and engage for ten minutes in some light occupation. And so for every worker, whether a mind-worker or a hand-worker, what is wanted is plenty of change, and the right kind of change.

We do not wish to produce a set of slipshod boys who are highly objectionable owing to their precocity and cheek and perpetual desire for change. We do not wish to produce a set of typical Yankee boys. But we do wish to see a little more of the American boy's interest in work, a little more of his courage to be original, and a little more of his teacher's welcome for an idea that is the boy's own, not a mere phonograph-record.

So long as we have a certain amount of drill, there

need be no no fear of this. I suggested in another chapter the drill in many alphabets; for instance, there is the drill in the Latin sentence, there is the study of a few sentences, thoroughly mastered—a method by which the late Archbishop Benson achieved most satisfactory results at Wellington College. At other times a lily or some flower might be made the basis of extraordinarily valuable teaching, the flower being studied from many points of view and many principles being drawn from it and then applied to other ideas. The lessons here are too obvious to be mentioned here. There is the lesson of contrast together with great activity. There is the lesson of repose, of purity, of gracefulness, and so on.

The way is not to force these abstract notions on the boys, but first to let them think for themselves; then and not till then is it safe to introduce them to a text-book of words. When I taught at Cambridge, I found that the best plan was to get my pupils to jot down *their* answers to a question before I began my lecture. This impressed upon them much more the points which they had worked out for themselves, and made the new points fewer and easier to remember.

I am quite sure also that my plan of inviting questions was a good one. I cannot remember any case of what school-masters would call impertinence and disorganisation; nor do such cases occur very often in America, where there is generally a perfect freedom to ask questions. The value of the free

question is that it may discover genius in this or that boy and lead him to more self-respect and interest in his work, and will certainly discover weakness in the teacher and lead him to self-improvement and sympathy with the boys. There is need of tact lest the teacher should lose his prestige. But he will never lose his prestige if he makes the boys understand that he and they are trying to find out the best things together.

Another principle which we almost utterly neglect in England is sub-teaching. Jesus Christ did a great deal of his teaching, not directly, but through his selected teachers. He taught them ideas; they then were to make these ideas intelligible to the people. On the other hand, he gave them a correct model when he did teach the people. Masters have no idea how it would relieve them and develop knowledge, self-control, and self-expression in the bigger boys, if they entrusted to them the task of teaching certain things to smaller boys. One big boy could be responsible for a certain number of smaller boys. Already this works admirably in certain spheres, being known as the prefect system. It should be extended to work, so that the bigger boys may overcome their shyness in expressing themselves and also may get clearer notions through self-expression, and the smaller boys may be encouraged to ask questions.

Our present classes are far too big. I do not suggest that they should be made smaller all at once; I simply suggest that there should be smaller classes as well.

A serious objection to most improvements is the after-life, in which, owing to custom, the boy—now grown up into a man—will have to submit to a great deal of drudgery, will have to do many things of which he cannot see the advantage, probably because no advantage exists. As an assistant-master at a school, as a doctor, as a clergyman, as a soldier, indeed in almost every profession, a great part of his work will be obedience to custom—apparently silly custom. It is vital that he should acquire the habit of attention to dull work, if he is to live an orthodox life in England. He cannot very well live even in society without finding that lesson a help. If he is allowed always to refuse to do a thing unless he sees that it is quite the best thing to do, he will be perpetually kicking against the pricks.

On the other hand, one of the chief causes of the unpleasantness of work, one of the chief things which makes people older than their years, is that, as I have expressed it elsewhere, they are oval people trying to fit themselves into oblong holes and so cutting off the beautiful curves of their character. They must be told the dignity of any work which helps the race.

As it is, too often they are sent away from schools and colleges as arrant snobs. If one of the ten respectable professions does not happen to suit their tendencies, then what are they to do? They do not know how to work at other subjects; to teach physical culture they are ashamed. Either they loaf or they take up an irksome business. Now we ought

to teach them at once that the servants in the household, the hands in the factory, if they are working well, are working for the nation and the race, and that if a boy has a passion for brick-laying or boot-cleaning, and can do that with his heart and soul and exquisitely, then it is no disgrace whatsoever for him to become a brick-layer or a boot-cleaner.

Much rests with the parents as well as with the teachers. But whatever methods these two classes may adopt, they must include the method of making the boy respect and honour useful work *as* work, so long as he does it at all. It matters far less *what* we teach the boys than *how* we teach them, and part of the best way is to make every sort of labour a privilege as well as a responsibility. What we have to teach a boy is not simply obedience to commands from the outside, commands which often find no sanction inside, in the heart or in the intellect; we have to teach a boy also to do as well as possible any work, not which he may be commanded to do, but which he may command himself to do in later years. By means of whichever subjects we select for him, we must teach him *principles*, so that, when a new subject comes along, he is ready to tackle it. At present he is utterly unready.

I remember a striking phrase of the headmaster of Clayesmore School, at Pangbourne. He said, "We refuse to specialise with young boys. We will not let them simply learn mechanics or whatever it is. Their early education must be all-round. Our boys cannot compete at once with boys of the same age

at Public Schools in the Public School subjects like Greek and Latin. On the other hand, we have taught our boys what many Public Schools have not taught them; we have taught them to tackle *any* subject, whether Greek, or Latin, or mechanics, or history, or whatever profession they may take up, in a sensible, manly, and successful way. For the first year perhaps our boy will be behind the Public School boy in Greek and Latin; we have not taught him Greek and Latin especially. We have taught him some foundations, and we have taught him how to build solidly yet quickly on these foundations."

Yet the subjects for boys are of great importance as well as the methods, especially so long as our orthodox methods continue so inadequate. I shall deal with the question of better subjects for boys in the following chapter. But before proceeding to it, there must be added a few words in reference to extra items, and a summary.

At present there is too much negative teaching, too much of the "Thou shalt not." In the chapter on Comparisons, I have given an example of a good way of correcting mistakes in grammar. Merely to say "This is wrong," is not enough. It is far better to point out which parts are right in themselves and under what conditions these parts might have been faultless. It is not enough to say "Don't." Professor Walter Scott Dill has some very striking words about the "Don't"-method:—

"There is an oft-told tale of a mother who, upon leaving her children, warned them that, whatever they did, they should not put beans in their noses. When the mother returned, she was much

surprised to find all their noses full of beans. They never would have thought of such a thing had the mother not suggested it. The thought of 'beans in the nose' haunted them, and the thought led to its appropriate action.

"We do things that we don't want to, simply because the thought of it has been suggested to us, and we feel compelled to carry it out. As one stands on a tower at a great height, or near to a rapidly moving train, the thought comes to one of how awful it would be to fall from the building or to get under the wheels of the moving train. The thought is suggested by the awfulness of the situation. Many people find that under these circumstances they have an almost irresistible impulse to spring from the tower or under the wheels of the train. The idea 'falling from this great height' or 'getting under the wheels of the train' possesses them for the time, and by suggestion calls forth the action thought of.

"The suggested action may be of a criminal nature, and yet it seems that under certain circumstances it is irresistible. We have all noticed that, if any crime is widely discussed in the papers, there is likely to be a whole harvest of similar crimes."

Then, again, we demand too much at once from most boys. The art of dividing a whole into parts, and then of mastering each part in turn, has already been alluded to. But the attitude of the genius, who knows his subject as a whole, is too often against this easy path to improvement and self-respect. Too often the genius condemns such ways, merely because he himself does not need them. It is thus that Lord Avebury condemns the system to which we have already alluded:—

"Franklin, to whom we are indebted for much good advice, adopted a plan which I cannot recommend. After a clear and concise summary of the virtues, he says, 'My intention being to acquire the habitude of all these, I judged it would be well not to distract my attention by attempting the whole at once, but to fix it on one of them at a time; and when I should be master of that, then to proceed to another, and so on, till I should have gone through the thirteen.' (Temperance, Silence, Order, Resolution,

Frugality, Industry, Sincerity, Justice, Moderation, Cleanliness, Tranquillity, Chastity, and Humility). It seems difficult to imagine that he can really have acted on this theory."

As to the conditions of teaching, surely, at least up to a certain age, and beyond a certain age, there should be far more co-education of the sexes. The monastic life of most boys'-schools teaches them little of the interdependence of males and females. The plan works admirably at Bedales School in England, and Dr. W. T. Harris has testified to its good effects in America, where at Chicago, for example, nearly half of the students at the University are women. Miss Alice Ravenshill sums up Dr. Harris' circular as follows:—"Co-education of the sexes is preferred because it is *natural*, following the ordinary structure of the family and society; *customary*, being in harmony with the habits and sentiments of everyday life, and of the laws of the state; *impartial*, affording one sex the same opportunity for culture that the other enjoys; *economical*, using the school funds to the best advantage; *convenient*, both for superintendent and teachers, in assigning, grading, teaching, and discipline; *beneficial* to minds, morals, habits, and development of pupils."

In conclusion, then, the ideal way is not to isolate boys from girls or young men from women, and then to cram with facts as facts, and rules as rules; but to supply material well-adapted to the needs of boys (including tactful teaching about relations with the other sex and the working classes), to show boys how to absorb and use the best part of the materials, to incite boys to absorb and use these and other

materials of their own free will, even if the teacher were away for a time; and therefore to associate such absorbing and using with real pleasure, and to make it lead to real and inspiring self-respect.

Instead of crushing a boy's original attempts, and telling him that directly he begins to be unlike the (supposed) stock-boy, he is wrong, we should rather give him sane ambitions of a healthy and not a self-fish kind; while we insist on some drill and discipline, some performance of comparatively dull duty, we need not crush his genius and self-respect. Self-respect and responsibility for helping others is one of the main aims of education. How far better it would be if the boy less often was called or called himself a hopeless brute, a degraded slave of passion or laziness, a stupid fool, and so on, and more often believed Emerson's ennobling promise:—

“There is at this moment for you an utterance brave and grand as that of the colossal chisel of Phidias, or trowel of the Egyptians, or the pen of Moses or Dante, but *different from all these*. Not possibly will the soul, all rich, all eloquent, with thousand-cloven tongue, deign to repeat itself; *but if you can hear what these patriarchs say, surely you can reply to them in the same pitch of voice*; for the ear and the tongue are two organs of one nature.”

CHAPTER XXXVIII.

BETTER SUBJECTS FOR BOYS.

I HAVE insisted (in Chapter XXXVII.) that boys need some drill in dull things, so that they may have their attention under control; but as a rule there must be an interesting starting-point, and interest must be attached to or extracted from the subjects as well as the drill.

We are faced by the question: What subjects should we continue to teach; what subjects should we add; and, in order not to overburden the hours of work, what subjects should we give up? It must be understood that in this chapter, as throughout the book, I merely offer a personal opinion for what it is worth; only it is based on a somewhat wide personal experience.

First of all, then, what subjects shall we continue to teach? There are some who say, "Give up almost all the subjects that boys learn now;" but for my own part I do not regret having learnt these subjects. Others probably do regret them. My own experience accords with what Professor Halleck says in his book on Psychology: "Nothing schools the will and renders it ready for effort in this complex world better than accustoming it to face disagreeable things." Professor James, as we have said, advises all people to do something occasionally for no other reason than that they would rather not do it, if it is nothing more than giving up a seat in a street car.

He likens such effort to the insurance that a man pays on his house. He has something on which he can fall back in time of trouble. The only way to secure such a will is to practise doing disagreeable things, as the man did who hated the dry facts of physical economy but read John Stuart Mill because he disliked it. He was playing the schoolmaster with himself. But if I had my boyhood to begin again I should not include all the subjects over which I toiled. I should include much of the toil, but should apply it partly to other subjects as well, subjects which lend themselves equally to drill and discipline.

First there is handwriting: I never regret having been taught to write legibly by my first schoolmaster, Mr. F. W. Goldsmith. It has stood me in good stead again and again. But I wish I had learnt to write left-handed also. Then there is correct spelling: it might have been taught more sensibly. For instance, take the word dog. To begin by three sounds d, o, g, sounding like dee, oh, gee, and then to tell the boy that the three sounds together are to be pronounced dog, is utterly unscientific. The child should be taught the sounds of words like dog, together with the sight of the dog, then the sight of the whole word dog; afterwards the word could be divided into individual letters.

English composition is another subject I should include. It involves grammar. I think the teaching should always be at first through easy instances, not rules, and the early essays should be on familiar

subjects, so that the boy does not have to divide his attention between collecting ideas and arranging them and expressing them—altogether different processes.

Then there is “repetition.” I have stored in my phonographic memory thousands of lines of poetry. They are valuable ; but it would have been better if I had first realised the ideas. For instance, before learning the words of Gray’s *Elegy*, or, at least, soon after learning them, I should have seen and heard and “sensed” the details of that first line: “The curfew tolls the knell of parting day”; I should have heard the curfew tolling and seen the day “parting,” and I think I should also have been asked to express the ideas in my own words. One of the most successful of modern teachers has a plan which fascinates alike the boys and the spectators. He takes a play of Shakespeare: the boys divide the parts among themselves, and then act without rehearsing, each boy expressing in his own words throughout what he thinks his character would say.

At any rate there should be reading out loud, after a few lessons in voice-production. The boy who was taught to read distinctly, to take in his breath through his nostrils even when he had his mouth open, and perhaps to use a few simple gestures naturally, would be better fitted for after-life, whatever his after-life might be.

Part of the reading, and one of the subjects of work, should be history. But in early times it should be mainly biography, not mere names of kings and

places and battles and laws and dates. Plutarch's Lives, the biographies of Franklin, Washington, and others, and such a book as "Earnest Men" may be cited as examples. In so far as history itself is taught, the boy should connect cause and effect. Not only should he realise the actual pictures—the headmaster of Clayesmore school has the most complete set of historical pictures I have seen—but he should learn a little of the philisophy; that what seems to be the cause or the effect is often not the full cause or effect, but only the most immediate. Principles should be extracted. Instead of learning that in such and such years Rome conquered such and such towns or peoples, then treated them in such and such ways, it would be far better to omit much of the shell and husk, and to extract and masticate the kernels—which are (1) that the Romans had certain qualities of successful progress (see "A History of Rome," published by Grant Richards); and (2) that they made their own and assimilated what they had won before they proceeded to fresh struggles, using each fresh gain as a basis and help for further gains, and getting allies on their side whenever they could. Such lessons make Roman History an advice for daily life, not a mass of burnt cinders and other débris.

Divinity was my bugbear at school. My average examination-marks were, I believe, about 20 out of 100 when I was lucky. There was nothing in it to interest me. The grand ideas which might have been taught were passed over. Scarcely a single

instance can I recall when a lesson for life was drawn from the Bible. There were plenty of good actions that we had to learn, but the questions about them were almost always of the type, "Who blew what how many times round the walls of where?"—where the actions were done, when they were done, by whom they were done, not what was meant, what principles were involved.

English and other literature must be included, only, like the poetry, the ideas should be realised, extracts should be learnt, and the notions paraphrased by the boy in his own language. The gems of the literature of other languages should be studied, in good translations first: parts of the "Light of Asia," the "Song Celestial," and other translations by Edwin Arnold might be cited as examples. Here are two quotations from the Bhagavadgîtâ. They show a high Eastern ideal:—

"A Brahman's virtues, Prince,

Born of his nature, are serenity,
 Self-mastery, religion, purity,
 Patience, uprightness, learning, and to know
 The truth of things which be. A Kshatriya's pride,
 Born of his nature, lives in valour, fire,
 Constancy, skilfulness, spirit in fight,
 And open-handedness and noble mien,
 As of a lord of men. A Vaishya's task,
 Born with his nature, is to till the ground,
 Tend cattle, venture trade. A Sudra's state,
 Suiting his nature, is to minister.
 Better his own work is, though done with fault,
 Than doing other's work, ev'n excellently."

"Fearlessness, singleness of soul, the will
 Always to strive for wisdom; opened hand
 And governed appetites; and piety,

And love of lonely study : humbleness,
 Uprightness, heed to injure nought which lives,
 Truthfulness, slowness unto wrath, a mind
 That lightly letteth go what others prize ;
 And equanimity, and charity
 Which spieth no man's faults ; and tenderness
 Towards all that suffer ; a contented heart
 Fluttered by no desires ; a bearing mild,
 Modest, and grave, with manhood nobly mixed,
 With patience, fortitude, and purity,
 An unrevengeful spirit."

Throughout there should be leisureliness to help realisation. The rush of ordinary poetry-learning and recitation is infamous.

But the teaching should not be all of English. There should be a little French and German taught sensibly. For now is the time when the organs of speech are plastic, and imitation is easy. The sentences should be spoken first correctly as sentences, afterwards divided up into words and written, and followed by exercises. There should be some instruction in philology, a comparison between foreign words and English. That would teach us a good deal of history and would begin the learning of a science which might be a useful hobby in later years.

Geography is another indispensable subject. Probably the study should begin with the geography of the neighbourhood ; anyhow it should be illustrated as far as possible from models and pictures. It should not be, as my geography was, chiefly a mass of outlines of foreign countries, and names of towns, mountains, capes, rivers, etc. These things are of remarkably little use to anyone. Most of them have

been a burden in my memory. I remember one case where I asked some lady-pupils to do a map of Greece. They copied their maps carefully from atlases. A few days afterwards I asked them to draw a map of Greece from memory; not one of them had the slightest idea how to do it. And that is typical of the way in which we do *not* learn the essence of our work when we are supposed to be "educated."

Mathematics, again, can be taught at first through concrete instances, as Froebel taught it. He taught not only numbers, but also shapes, dimensions, etc., by means of his toys. Thanks to them, the children were interested and instructed through the senses. Their mathematics had a solid foundation. Still there is much to be said in favour of multiplication-tables and so on, as drill. They and the discipline will be useful in after life.

Few would admit any such blessing from the learning of Latin declensions and conjugations. Many modern teachers would do away with the teaching of Greek at any rate, and perhaps of Latin. They have been guilty of loose thinking. They have condemned these subjects *as taught at present*. They have refused to calculate how valuable these subjects might be if they were taught on scientific lines. Already they are valuable for drill and for a better knowledge of the English, if not of the Latin, language. If they were taught as I suggest in the appendix, namely, first as properly pronounced sentences, they would help to overcome a boy's shyness

in speaking a tongue not his own, and at the same time they would have the advantage of being taught by men who know the subject and are just the men that we wish to have as teachers of boys. This seems a fair compromise.

Once more, let me repeat, I am giving personal experiences for what they are worth, under the second heading also, namely: What subjects shall we add to those which are generally in vogue at present? It is because it has been valuable in my own case that I should suggest index-making. Every business-man knows its value in business. But at a school I am quite sure it would teach the boy to get the gist out of a book or lecture, to collect the main ideas, then to arrange and classify these ideas, then to keep them in an easily accessible form. There is no space to enlarge on the many good qualities that index-making involves, but for me it has been a most excellent training in method. The making of the index to my book on Roman History, for instance, was quite a little education in itself.

This is a case where not only is the subject valuable at the time and afterwards, but the way and method of dealing with that subject is valuable also.

This is seldom the case with our orthodox subjects. Too often thought ceases as thought and is not turned at once into action. Here is a rule laid down by one of the highest authorities: "The easiest way to ruin the will is to suffer emotions to evaporate without leading to action. We habituate ourselves to emotions and desires without acting on

them. Some power is needed to rouse the emotion, but it had far better not be roused if it does not end in action." Now in a subject like index-making there is action immediately following thought.

In this subject, too, I found that there was drill necessary in order to perfect each part of the process by itself.

Among the best subjects of all I would add the study of games and athletics. I cannot here enlarge again on the merits of this subject either, but it forms a fine topic for essays and debates, since the boy should know the matter down to the ground and can pay attention now to the arrangement and the manner or style. These topics can be made the starting-points for the teaching of art, history, and the various physical, intellectual, social, economical, and moral virtues, and even for the methods of learning.

Then again there are certain unathletic hobbies, such as we have cited in Chapter XXVIII.: drawing, painting, modelling, Sloyd work, and carpentering. They teach many lessons through the senses and muscular movements. They teach accuracy and thoroughness: they give a boy something by which to judge whether his work was good or not. They, like index-making, and games and athletics, encourage him to turn his thought at once into action. Sir James Crichton Browne writes most emphatically on this subject. He says:

"Every man, no matter what his rank or fortune, would be mentally improved by learning a handicraft, and every woman should be taught to use her

fingers deftly in technical work of some kind. The most learned Jews have always followed trades ; and Spinoza was not only a philosopher but a maker of spectacles."

Cooking and food-values are indispensable in the school curriculum, not only in view of future emergencies, and for a more successful method of dealing with servants, but also, as I have shown elsewhere, for training the various senses, including the sense of discrimination.

Subjects like these can be so easily learnt from actual instances. Let a boy be taught, first, not the proteid-values: first let him go through his day's food and see which kind of food is rich in this or that element. By degrees he will learn what is likely to build his body, repair it, clean it, and so on; and what is utterly unlikely to do so, but is more likely to burden it. We have a great deal of legislation about "drink"; most of it would be unnecessary if we started all our children with a sound knowledge of cooking, food-values, etc., telling them what it is really worth while to eat and drink, and what it is not.

Many other practical facts about the body and mind should be included. One or two are suggested in Chapter XVIII.

Not a little about the body can be taught through natural history. Here once more the beginning should be an actual instance—a flower which the child sees, and, better still, a flower which he himself grows, or an animal which he sees or to which he

attends. This gives the child a knowledge of life and nature, and a sense of responsibility. A large number of the lessons in the New Testament were begun by an allusion to natural history. Why? Because the instances appeal to the senses and were attractive. They arrested the attention and easily made the memory.

Music is another subject, not the dull scale-and-five-finger-exercise-playing which is still a nightmare to me, but lessons in how to read music, and how to write it on the "tonic sol fa" system, and also reasonable exercises. The best are those of a much-advertised system which will make the movements of piano-playing easier and will do away with most of the drudgery of practice.

Wherever it is possible, not only should thought become action very soon, but action should be judged by its effects. Contrast with this such a subject as history. What was the cause of this event? The boy thinks that such and such a thing was, the master or the text-book thinks otherwise. There is no sound criterion. The boy may be right. But in carpentering there is no question. That lid does not fit, that line is not straight. Whenever there is an inaccuracy, it shows itself in a convincing and incontrovertible manner at once. That is the kind of teaching which inevitably appeals to a boy and makes him skilful, not as a machine, but as a self-correcting and hence a self-respecting individual.

If these subjects and others were adopted in the school course, it would be necessary for other sub-

jects to be given up, especially if, as I know to be right, we shortened the hours of so-called intellectual work. As to what should be given up, perhaps it would be best if I quoted the useless information that I remember. Such a rhyme as "Thirty days hath September" I do not regret having learnt by rote. I do not regret having learnt so much poetry by rote, even Latin poetry.

What I do regret is the numbers which I have learnt as numbers. The numbers of people slain in this or that battle (a trivial battle, too), the date of that battle, the date of another peace, and so on. I cannot forget these things: it is hopeless to try to do so; but I cannot imagine what useful purpose they ever have served or could serve in after life. It is always so much easier and safer to go to a book of reference!

Then there are hosts of names of queer animals in Aristophanes and other writers, lists of queer foods, and such names as Tartan, Rabsaris, and Rabshakeh, from the Old Testament. I lost marks if I did not learn these words at school. They were perfectly useless, they always will be. These were the things that the master asked. And he asked about the exact dimensions and furniture of the temple. I remember, too, the learned discussion as to whether it was an *almug* or an *algum* tree. My mind is stocked with heaps of such utter rubbish.

Then there are the hosts of exceptions. A few of the commonest have been of use, but most of them, in Greek and Latin especially, have been worse than

useless. Even the rules of Latin grammar have been comparatively valueless, since they always preceded examples. But as to the exceptions, and the lists of genders, etc., I say without hesitation that the majority of them I have never applied at all, though I studied the classics on and off for about twenty-five years.

And then there are the details about plans of battles, outlines of countries, missionary journeys, and many of the other husks and shells of information in divinity and history and geography—no pictures to store in the mind's picture-gallery, no principles to apply in life. I think of all the French and German and other words that I know; so far as I am aware, I shall never use them at all, in spite of the vast energy which I expended in learning them.

Indeed, most of the school parrot-work is simply unpardonable unless the subject learnt in the parrot way be useful. Most subjects learnt in the parrot way are useless. They are certainly unpardonably dull.

Exactly the same drill to which I submitted in learning the English equivalents to the Greek names for birds, might have been applied to the subjects which I suggest. Then, in addition to the drill, there would have been a training of the senses to form useful memories and imaginations hereafter, and to be pleasurable as well as profitable hereafter. The pity of it was that so much of the drill was given to things not only useless but also unproductive. One reason why boys are wanting in self-control

is that they have not interesting and useful things to which to turn their attention. Who in time of temptation would ever think of *mensa*, *dominus*, or Tartan, Rabsaris, and Rabshakeh? Hundreds of hours I have spent over what was called divinity. Now, looking backwards, I can scarcely recall any divinity teaching of my school-days which has been the least use to me for purposes of self-control. Never have I wanted to think of these divinity-lessons again. They were positively repulsive.

And all the time scarcely a word of teaching about health and the simplest means towards it. In my days there was not even the lesson in Anatomy and Physiology, barren as the lesson would probably have been. The idea of telling a boy about his sexual responsibilities, about his puberty and his dawning manhood, seemed utterly out of the question. No one ever told me a word on the subject, so far as I can remember. Indeed, I scarcely think that Dr. Stanley Hall's condemnation is too strong, though to-day things are much improved. He says:—

“The great result of it all is this: that the modern school seems to be a force tending to physical degeneracy. It is very hard for a child to sit four or five or six hours a day during eight or ten months, in a rather imperfect air, in a rather unphysiological seat, with the only strain thrown upon the little muscles that wag the tongue. Nature has made it hard for a healthy child to sit still. . . . I don't know what *you* say; I for one believe it would

be a thousand times better that the children should grow up in ignorance of all that our schools teach, valuable as it is, than for the race to continue in its peril of physical degeneracy. . . . For myself, I say, what shall it profit a child if it gain the whole world of knowledge and lose its own health? or what shall a child give in exchange for its health?"

CHAPTER XXXIX.

THE PLAY SPIRIT.

I HAVE suggested well-organised games and athletics as a clean and manly subject in which boys were interested, a field rich in lessons and in starting-points for lessons: for instance, on political changes from kingship through aristocracy to plutocracy and democracy, on art, on geography, and many other topics. And I know what many readers will have said: "Boys think too much about games already, instead of thinking about serious work." I wish here, at the risk of repetition, to be extra outspoken and to give these people a piece of my mind, even if they think me rude.

Have you ever asked, my good sir or madam, why it is that some boys think too much about games already instead of thinking about "work"? It is because games are more attractive. Have you ever reflected why some boys think too much of unwholesome things? Because these unwholesome things are more attractive. Do you imagine for a

moment that your right plan is to make games less attractive? Cease to shirk your responsibility. Cease to be lazy and slovenly. *Do not make games less attractive; make work more attractive.* At present most of it is hideously dull. Make it at least tolerably interesting. You bolster it up with punishments and rewards. I tell you that without these external incentives scarcely a boy would voluntarily choose to learn the subjects you teach, at least in the way you teach them: but remove punishments and rewards from play, and still the boy would play.

You say that boys think too much about games already. Now what precisely do you mean, if you mean anything? Is it that boys think too much of the actual details of play, how many runs, how many goals, and so on? Well I do not urge that they should think so much about this aspect of play. I urge that they should think much less about it. I urge that you should turn their attention to the part of play which is worth much thought. Do not bring forward any nonsense about the mistake of calling a boy's attention to a thing. In your laziness, in your desire to escape the trouble of teaching, you say a boy must get the lessons of play merely by playing; he must not be told what the lessons are. When I was young I lived in a house that had one of the most lovely gardens in London, a garden of thirteen acres, a garden with beautiful plants and trees, beautiful lawns and fields, beautiful ponds and an island, beautiful flowers and fruits, beautiful everything. There I lived and played, but scarcely

a single lesson did I learn from the beauties of nature. There were the flowers: for me they had no voice. I believe that just a few hours of teaching about flowers would have made these flowers speak to me gently yet irresistibly about the very qualities that I lacked. For years and years I was among them, but did not know them. Cease once for all your absurd talk, your pretence, that people will learn lessons of their own accord if you only put the object before them. Put a bone or organ of an animal before a student of anatomy and physiology, and do you tell me that he will learn the lessons which his whole after-life will need? No, look at the typical students of anatomy and physiology: the object has been put before them: it is not taught them: they have lived with it, but have not known it. We must not only put the objects before the children, but also show them by instances how to get useful lessons from these objects.

Applying this to games, I say that the child must not merely be encouraged to play games; the child must also be told how useful and noble the games are. The cook must not only be told how to cook: she must also be told how splendid an art cooking is. This tends to self-respect. Look at cooks all round you. There they have been engaged on the greatest and finest of human work, and they have not realised it: they have thought they were doing something "*infra dig*"! They may have cooked well; but the pride in their work has not been taught them. The inspiring lessons of it have escaped their notice.

Games and athletics may be made simply invaluable as subjects of teaching. Part of our aim in dealing with boys is to fit them for grappling with any subject that they may take up afterwards. Suppose they learn Latin, they learn it not only for the sake of knowing Latin, and hence of knowing English better, and so on, but also for the sake of method, of being able now to do *any* good thing thoroughly. So, in games and athletics, the ways of learning them (as the Americans show us) may be wonderfully scientific and up to date. Take the American practice and play of football. There is preparation long beforehand, mastery of the technique, mastery of the various co-operative "plays," anticipation of this or that attack, assiduous repetition with concentrated attention long, long before the critical event. It is the most magnificent study in method. If a boy were taught an alphabet of games and athletics, and if the method were explained to him, he would have a method which he could now use in mastering any subject or any quality in life. The strength of this as a beginning would be that assuredly it attracts the boy; it appeals to his senses, to his muscular senses too, without sacrifice of discipline and order.

Would it not make his games too serious? That is another fallacy of the slipshod thinkers. *It would make his practice serious while he was mastering the mechanisms of play*; but when he had mastered them, he would express himself far more freely and pleasantly in the play itself. My own experience

has been that the more seriousness, or rather the more science, I put into my drill before play, the more *abandon* and enjoyment and profit I put into my play itself. The more business-like the preparation, the less business-like I find the play itself. That is just an individual impression.

But it is chiefly because of the spirit of play that we wish play to be studied by boys. It can become so valuable, nay, so irresistible an influence throughout his life, if it be properly used. I have many kind letters from those who have read my books and articles and have practised Self-suggestion. The writers say that some Self-suggestions had no apparent effect upon them. "I want to be good, I will be good," and so on, seemed not to get to their heart at all. But the suggestion "I'll play the game and be sportsmanlike" moved them as no other words did, for it appealed evidently to memories (most interesting and attractive memories) of their own sportsmanlike conduct in the field. The words carried them back to some of the best actions of their lives. Whereas the word "good" meant little to them, the word "sportsmanlike" meant almost everything.

I must refer to a special book for fuller justification of what I call the play-spirit. I am sure that it is the spirit which will move most Anglo-Saxons to right action. We learn largely through comparisons. Language is a storehouse of faded comparisons. And one of our most effective comparisons is—playing the game; at least I feel it is likely to

be so. But the final test is, What does the phrase mean to you? Use it as a Self-suggestion, word it in your own way, and then judge it by its effects on your all-round life.

Looking about you, you cannot fail to see dishonesty, gloom and worry, cowardice, stupidity and clumsiness, and the old English way of "getting along somehow." You cannot fail to see reliance on sheer obstinate will and straining force, and consequent failure where the will happens to be weak through want of proper training.

Now look at the best forms of play. Put exceptions on one side, and consider the ideal, which often appears as the actual too. Remember that man is a "social" animal, as well as an individual money-grubber. Think how he behaves when he plays the game. Contrast him with the man in the street, or in the office, or even in the church.

He plays fairly and courteously. He plays cheerfully. He plays pluckily. He plays skilfully. He studies tactics, and uses those which succeed best, so long as they are fair. He practises sensibly until he has formed good habits. He practises long before the crisis. He practises repeatedly and with concentration.

Now that is the spirit and the mode of action which we all need in daily life, in the street, in the office, in the church, in society, in solitude.

But, once again, do not take anyone's recommendation for gospel. Try to apply this spirit fairly, study it in the best forms of games and

athletics and in the practice for them. Apply it in your own case unobjectionably, and judge it by the concrete results all-round. This will give you the only true judgment.

For it is not so much for the play itself that I urge the study and pursuit of games, but rather as a basis for comparisons. "Playing the game" is a phrase which appeals to us through our senses and muscular movements, through our experiences of a cheerful kind. The phrase conveys the right idea, and is also attractive enough to move us.

But, let me repeat, for all the early years of my life I never realised that play had this spirit. I played without learning the lesson from play. I believe that had I read or been told in early times what I now know about play and have tried to put down in a little book,* I should have had quite the minimum of painful struggles and of still more painful failures.

My object now is to study games and athletics still further, not with a view to remembering who made the highest score or got most wickets or jumped highest or what not, but in order to extract all the good lessons I can with regard to all spheres of life, intellectual as well as physical and moral, and then transfer these lessons to all other spheres.

Looking at three of the qualities which games and athletics may teach and develop—the fairness, the cheerfulness and pluck, and the skill—contrast the ordinary ways which we see around us.

1. Consider modern business, more especially in

* "Let's Play the Game," published by Guilbert Pitman.

America. There is remarkably little fairness about it. The American methods seem to be spreading almost daily. To meet a straight business-man is a red letter day to me. Curiously enough, I have managed to appeal to three otherwise thoroughly dishonest business-men by urging them to play the game and be sportsmanlike; one was an American, one a German, one an English Jew. Every other appeal had failed; this appeal succeeded at once. A friend of mine succeeded in appealing to his servants by a similar plea. He urged them to play the game; they were being well paid and being looked after; it was unsportsmanlike of them to take advantage of this.

2. To do things cheerfully and pluckily—this is another teaching of games. The cheerfulness is as essential as the pluck, and that is saying a good deal. One of the most practical writers on Psychology says that a habit of deliberation in cases of violent emotion is a difficult one to form. When one feels strongly, the motor-idea is often followed immediately by motor-action. A fit of anger has escaped us before we were aware. Now a person liable to fits of anger usually deals with his difficulty neither cheerfully nor pluckily. Games can teach him to regard his difficulties and his failures both cheerfully and pluckily. After his defeat, if he is a sportsman, he begins again and makes better preparation. After my defeats at racquets or tennis of course there is a feeling of loss. Then comes a feeling that the difficulty is worth overcoming, and I set myself to

overcome it. In moral matters and in intellectual matters we need this play-spirit which is so common in sport. It is in sport that we can acquire it; it is in moral and intellectual and commercial and other matters also that we must apply it.

3. There is scarcely a limit to skill in good play. Almost everywhere else in life we are crushed; the really skilful thing is condemned as unorthodox. Try a neat way of doing something in your business, or in your teaching at school, and probably your manager will dispense with your services. Try a neat way of doing a thing—so long as it is fair—in play, and you are judged chiefly by the results. Jessop's "six out of the ground" is unorthodox. It is admired because, while it is fair, it is also clever. So with the Americans. They invent or methodise a new way of jumping; they squirm over the line. In almost any department of English life such a new departure would be forbidden because it is a new departure! In games there is a far fairer criterion:—Is our new plan fair and does it succeed? If so, then we are praised for adopting it.

It is games that teach us most easily the right way of regarding obstacles—namely, as opportunities for skill. Many seem to regard them as faults in nature's design. Directly you consider man as a thinking animal, they cease to be faults; they become opportunities for better character-building and better body-building. Why is there any bunker at Golf? What is the point of it? Is it a fault of Golf? Or is it a merit of Golf, since it can compel

the player to greater skill, perhaps to a better mind? This is the right way of regarding obstacles. In ordinary life the orthodox plan is to grumble at them and worry about them, not to face them in a sportsmanlike spirit, as if to say, Thank you for the privilege.

From games we should learn an invaluable lesson. Ascetic preachers and others have given us a wrong idea of temptation, as a thing to be dreaded. It is a mistake to dread anything. Either, they say, one must rush away from the temptation, or else one must batter it down as if it were a cruel animal. It is no such thing. We can treat most temptations as courteously as we treat difficult balls at Cricket. We can either avoid facing a bowler who is too difficult, or else we can learn how to play him; but, if we try to play his bowling, we must regard it as a privilege; we must thank the bowler for the honour he has done us in thinking us worthy of that ball, and we must do our best to play that ball! The attitude of Sir Nigel Loring in Conan Doyle's "White Company" should be our attitude with all temptations, except the very hardest. Sir Nigel went out of his way to have a fight with various opponents, not from a feeling of hatred—he was as far from hatred as from fear; he was always polite; he always thanked the opponent for giving him an excellent chance of adding to his laurels and his skill.

But with all this value which I see in games if we regard them fairly, it is important, once more, to

view them in proportion. It is not enough to keep up the play-spirit during play : we must use that play-spirit out of playtime. I know one man who in play is scrupulously honourable, in work scrupulously dishonourable : there is no meanness to which he does not condescend. That is because he does not transfer the play-spirit from his play to his work ; he keeps the play-spirit for play ; he should make it become an integral part of his daily life.

Indeed, instead of that vile motto "Work while you work, play while you play," I would say to every boy, play while you play, with heart and soul. Keep your eye on the ball or on your opponent. Practise beforehand and between whiles. Master the alphabet of play as early as you can, unless you are a born genius and have it already as yours ; and, later on, correct yourself from time to time. If your play is important, your practice for it and your self-correction are important also. Then, instead of "Grind while you work," transfer your play-spirit to your work. Be fair. Be cheerful. Be skilful. If that is the meaning of the play-spirit, then play while you work. Don't think of the play—the score at Cricket, the try at Football, and so on—except by way of an interval of rest. Don't think of the details of play, but think of and use the play-spirit.

Besides this, use athletic success as a motive. Perhaps it is your strongest motive now ; it is certainly one of my strongest motives. I try to use the others as well, but still I find success in athletics at times far the most powerful. And many masters

have found this so with boys. Remember that for continued all-round athletic success people need every good quality, physical, mental, and moral, that can be named.

And use athletic success as a valuable imagination. Imagine yourself successful as a batsman, bowler, and fielder at Cricket, as a three-quarters at Rugby, as a right wing at Association, as a high jumper, a hurdler, a gymnast—whatever attracts you; but start at once, and go on with something beyond the imagination: turn the inspiring thought into useful action. At once do something, even if it is only a piece of dull brain-work, or of manual work (say left-handed writing), which will develop the qualities without which you cannot succeed. For a successful innings at Cricket you, unless you are a born player, need repeated practice of dull movements; you need patience; you need many other excellences. These you can get from the work which comes next in your daily life. Enter into that work heart and soul, in the play-spirit, and that work will give you the excellences.

But at intervals set the play in proportion and perspective. Physically it is not everything. Prepare for it by exercises. Supplement it by exercises and other means.

CHAPTER XL.

HERO-WORSHIP, FRIENDSHIP, CO-OPERATION.

“**T**HE young take no more important step than when they frame an ideal which they will ever strive to attain. The first step consists in studying the lives of illustrious men, to ascertain what constitutes a noble and glorious life, to see how obstacles are surmounted, how eminence is gained. The next step is to select the most worthy attributes and to embody them in an ideal which is peculiarly fitted to the constructor. Each one may thus construct for himself a life chart as an ideal. Something is to be learnt from the life of every great man. Thus an ideal may embody the energy of a Napoleon; the integrity and patriotism of a Washington; the iron will of a Cromwell; the sympathy with humanity of a Howard, a Clarkson, or of a greater One; the ambition of a Newton or a Franklin to discover new laws; the inventive genius of a Watt, a Morse, or an Edison; the determination of a blind Milton to leave behind something worthy of himself, which posterity would not willingly let die. The youth who has not had his imagination fired by great deeds will not amount to much. Each must fashion for himself an ideal which he is determined to attain. Emerson's expression, ‘Hitch your wagon to a star,’ meant simply this.

But . . . as soon as knowledge is acquired, it should be used in as many different combinations as possible.”

So writes that practical psychologist, Professor Halleck. But it is not only in these spheres of (chiefly intellectual) activity that men are great. Greatness is to be found in all spheres, especially in physical health and self-control.

Athletes, who are usually the heroes of boys at school and elsewhere, have a responsibility that they seldom realise. A word of advice from them goes a very long way; example goes still further.

From the boy's point of view, I should say, Be

with the best type of athlete as much as you can. Take every advantage of your respect for him. When you cannot be with him, then imagine yourself with him, so that his imaginary presence will keep you up to the mark.

It is not every hero that has every virtue! In all our study of history and geography we seldom know how to extract the right lessons and discard the alien features. One of the best plans is to regard each hero as representing a certain virtue, and to take him as a type for that virtue, not as a type for everything. Gladstone was a type for many virtues. The mistake we make in hero-worship, as I said before, is to treat the hero as displaying all the virtues. We ought rather to regard him as illustrating perhaps only one. As Halleck says, to most persons William the Conqueror, Edward the First, Oliver Cromwell, are little more than names. Our idea should be a living and moving reality. It should embody the energy of a Napoleon, the integrity and patriotism of a Washington, the iron will of a Cromwell, and so on. And it should embody them at first not as abstract virtues, but as concrete actions. To this list offered by Halleck we can add athletic heroes who illustrate other qualities, physical and mental; the patience and mastery of technique of C. B. Fry, the promptitude of Jessop, the poise of G. O. Smith, the strength of Sandow, the general physical excellence of Hackenschmidt—these and many other examples can be added; they appeal to most boys far more than do the great men

whom Halleck mentions. The boys can so easily "sense" the virtues.

Hero-worship includes for the boy heroine-worship. The woman who is much older than the boy has a vast power with the boy, though she seldom realises it.

The friendship of the hero is as valuable as his actual example. I recall two striking instances of masters who work out with boys the lessons they have taught in their excellent books. One of them is Mr. A. C. Benson, who wrote "The School-master": the other is Canon Edward Lyttelton, who wrote "Training of the Young in the Laws of Sex." Each of these great men makes a point of telling the boy that he wishes to help him rather than to punish him; that the struggle, whatever it may be—say against temper—is to be won by the boy and his older and stronger friend working together. Some masters seem to sink the master altogether in the friend, and, out of school-hours, the boy forgets that the master is anything else but a friend; he realises only that the master is wiser and stronger. So at several other schools. "Come and tell me when you are in trouble at any time"—that is what a friend of mind says to all his boys—"I can forgive your making mistakes, but I cannot forgive your not telling me about them and not getting me to help you." At another school the master always impresses upon the boys not that they are little brutes, but that they are fine and manly within. His object is to give them inspiring self-respect.

He tries to convince the boys that they may sacrifice their own respect for a time, but nothing will make them lose his friendship. If they refuse his help, he says, it will be their fault, not his; he will never refuse his help.

“The root of the matter,” Mr. A. C. Benson says, “is to let a boy understand from the very first that friendship is intended and offered; and it is not enough to be vaguely friendly; it is better to tell a new boy when he comes that you desire that he will not merely look upon you as a master, but will really believe that you are his friend. This is to most new boys, coming timidly to a new place, peopled by vague ogres, an immense relief; and it is interesting to compare the change in the glance of a new boy from the time when he enters your study in the charge of a parent, and gazes with wonder and dismay at the man who is to rule his life for several years, with the glance of shy friendliness with which he meets you when you have indicated plainly that friendship is to be the basis of your relations.”

Another advantage of a friend's help over solitary struggles is pointed out by Bacon, when he says, in one of his essays:—“The calling of a man's self to a strict account is a medicine sometimes too piercing and corrosive; reading good books of morality is a little flat and dead. . . . But the best receipt (best to work, and best to take) is the admonition of a friend.”

The friend need not always be present in the flesh. The realisation of a friend as present is an equally effective method, if we have cultivated our imagination (Chapter XLI.) Henry Drummond was quoting a personal experience when he wrote:—“Ten minutes spent in Christ's society every day, ay, two minutes, if it be face to face, and heart to heart, will make the whole life different.”

The friendship between boys may be singularly effective, though co-operation need not always take the outward form of friendship. A co-operative society of two or three may have advantages over a larger gathering. We could illustrate the good effects of co-operation by literature. Perhaps this book of mine will be an example. It may help some; certainly it will help me, and hence others, if it brings out useful criticisms and suggestions. We want all the help we can get. Suggestion and criticism should always be regarded as one of the most valuable forms of co-operation. Too often it is resented as if it were intended as sheer cruelty.

Mrs. Besant hits the mark when she maintains that "All our troubles arise from thinking of ourselves as separate units, and then revolving on our own mental axis, thinking only of our separate interests, our separate aims, our separate joys and sorrows"—and our separate opinions.

Discussion is an instance of co-operation. People who keep ideas to themselves and hate to have them corrected, lose half their influence.

Another kind of co-operation is when a boy or a man teaches the various parts of himself to contribute together towards his main aims. Instead of fighting with his will alone, he calls in the help of his interest, his emotions, his muscles, his surroundings, everything; he trains every part of him. It is the glory of man that he is a delegating animal, with a power of accumulating habits. He can

delegate to different parts of him the work which, without the self-working of those parts, he has not time to do for himself. The boy should regard his nerves and muscles as fellow-helpers. Suppose he wants to play Fives well. Instead of simply playing, let him sometimes train his servants to co-operate with him. Let him train his feet to move rapidly from the alert into the sideways position. Let him train each hand to make a straight and smart stroke. Then, in time of need, much of the work will be done by these limbs, without care on his part: his mind will be free to attend to other matters. Let a boy turn good habits into instincts.

But a more obvious use of co-operation is when boys work together for self-control and safe self-expression. There are two methods. Boys may do different things. After a candid talk, one may arrange to help the other to control his temper in exchange for some help to overcome some other fault. Or various boys may all do the same thing, working for self-control and self-expression at the same time. In Germany I noticed that those who, by themselves, would not give up their beer, in company willingly gave up their beer because others were doing the same. So it is with boys. Let a boy know that other boys are controlling themselves, and he is more likely to control himself. The pity of it is that boys are so secretive about such matters. That is the teaching of their parents and masters. A little candour, a little organisation, and free and self-active and therefore most effective societies might be

formed which, quite unobtrusively, would revolutionise the ways of boys.

This co-operation is, as I have pointed out, part of the strength of church prayer, as we understand the term generally, as distinct from free and outspoken expression of one's most obvious wants. We know how soldiers marching in step across a bridge may actually break that bridge through their co-operative rhythm. We are not, therefore, as many reformers are, in favour of doing away with church services at school. What we do urge is that, in addition to them, there should be societies organised by the boys themselves.

But the praying itself certainly needs to be put before the boy in a new light; then the church-services will be far more valuable. At present most boys have an altogether mistaken idea as to what true prayer is.

CHAPTER XLI.

PRAYER, SELF-SUGGESTION, IMAGINATION.

IF I wished to arrange the materials of this chapter more "methodically," as I did when I first wrote it, I should use some such outline as the following, which I now offer in case it may appeal to certain readers more forcibly than the less formal order that I have preferred:—

We need the right ideals and ideas. None are to be against the all-round fitness of oneself or anyone else.

We need to realise the right ideals through our senses—through as many sense-avenues as possible.

We need, therefore, repetitions together with realisations.

Our ways (our wordings, etc.) may change from time to time. We do not need consistency in our expressions.

Our motives may change also, especially by becoming higher and wider.

But at first we need motives and desires that really *move* us as individuals. Otherwise we shall not have the will and *leisureliness* to repeat with realisation. And we need to remind ourselves of our own motives.

Among the motives will be a knowledge of the reasons why good prayers, Self-suggestions, and imaginations are worth practising leisurely and attentively. We must be convinced that realisation of an idea—whether disease or health—tends to create the actual and material thing itself; that the body is perpetually changing; that every thought changes the body; that some thoughts are under our immediate direction; that for these thoughts at least we are responsible.

We need to turn the right ideas into action as soon as possible—into some action in the right direction, even if it only be a bit of carpentering or gardening or washing.

We need successes at first in an unbroken series, not for the sake of a slack resting upon laurels, but for the sake of inspiring self-respect.

Therefore we need not too hard tasks at first.

And we need individuality in our choice of tasks and ways and motives.

As an example, this task and way and motive may suit you—or it may not. If you incline to worry, say to yourself, "I'll drop that; it's ugly, cowardly, wasteful of energy, hurtful to others." Go through the action of dropping it. Then express the opposite—cheerfulness. Picture all undesirable things as leaving you while you breathe out; or picture yourself as drawing dirty threads out of your mind's fabric, and putting clean and strong threads in their place. Remind yourself how cheerfulness will give you more fitness to work well and play well and look well and feel well. During every day, whenever you get a good thing, a cheerful thing, realise it, live it, become and be it, as it were. If you want authority, read these words written by a doctor of over 73 years of age. Then determine that you will play the game and be as sportsmanlike as he was:—

“ Let such patients (worriers) every morning, when they get out of bed, assert in the most positive manner that they will not once during the day harbor a disagreeable thought, but the very instant it arises they will drive it from the mind, as they would a viper from their beds, and be very sure it will go. Well do I remember the day and the hour when I made this, to me, great discovery. I had suffered for a month the most intense mental pain because my business did not go according to my pleasure. I found fault with my wife and children, and nothing suited me. Things were becoming most uncomfortable for all of us. I got up one morning as usual and expected to have a bad day, when all at once an impulse seized me, and, straightening myself up to my full height, I said to myself emphatically, ‘ By the Eternal, these miserable feelings have got to go;—not once to-day will I tolerate one of them in my mind for an instant.’ I kept my word, and have done so till now, and find it is easy enough to hold them at bay.”

Last, but not least, suggest and realise a similar power for every one else, beginning, if you like, with those for whom you do already wish the very best things that life can give them.

This more formal arrangement may clear the way for the less formal talk which I now offer for what it is worth—that is to say, as a meal from which each reader can choose whatever attracts him. Only please read it leisurely. I do not want to convince you: I want you to convince yourself, or else not to be convinced at all.

The word prayer suggests to most people as its first notion a conscious request for something, and a request in words. With the words there may come genuine desire, or there may not. It is popularly supposed to be just as much prayer whether one genuinely desires what he asks for or not. There must be words, he thinks, and, so long as he uses words, he prays. Now words are like boxes holding ideas: as a rule they are of comparatively little use, so far as we can see, and they may be a burden,

except in so far as they are easily unlocked, or rather in so far as they unlock themselves, and then perhaps disappear as boxes and remain as our own contents or ideas. Most of the words with which boys pray are as boxes, holding ideas indeed, but never opened. When the words are gone, gone also are the contents, the ideas.

Let us look at the New Testament for a moment to see what the true nature of prayer is.

At first it should be according to the will of God, which is perhaps a meaningless phrase to many boys. Certainly there should be nothing in the prayer that would go against the all-round fitness of anyone. There should be no selfish end, unless it is altruistic as well. A boy may ask for something for himself if it will also help others. He may ask for his own purity, poise, power, health, happiness. These things are, in a sense, selfish, yet all are altruistic. That, then, is the first essential of prayer.

Under such conditions he must do more than merely ask as he might ask someone to lend him a knife. If the thing is of the above nature, if it is for the all-round fitness of the self and of all others, then we must not simply ask for it in the usual way. The Greek word in early times meant not merely to entreat, but also to assert—even to boast. When some one asserted that he was the greatest of the Greeks, the simple word *εὐχομαι* was used. Too few of us practise this assertion, this claim of what is our right and duty as children of God.

Differently expressed, this means that we ought to pray with faith, as in a perfect father. But we hardly understand what faith is. It has been defined in many epigrammatic fashions. At present I cannot think of a clearer description of it than that it is *a persistent imagination and realisation of what is better than the present appearances—and an expression and action in harmony with that realisation.*

Such, then, is part of the nature of prayer: that it should be for something which is for the good of the self and all others, for their all-round good; that it should be not a timid entreaty, but a confident claim, a realisation of the thing again and again as already present in actuality, if not yet in appearance.

Let me here make a proviso. I realise that the highest form of prayer is prayer without words, a sheer attitude of mind and body which needs no such figures of expression as words, the attitude which takes the fulfilment for granted, which knows how all good things already exist for those who claim them, and that the appearance of them in reality is a matter of time and showing forth, not a matter of uncertainty and doubt. But, ideal though this form of prayer is, this quiet, almost unconscious realisation and conviction, it is not for most boys yet. I must give hints for them as they generally are to-day, not as a few of them might have been under other conditions.

Most boys need physical preparation for prayer. In my own experience, a simpler diet, a more leisurely and rhythmical yet thorough way of breath-

ing, a greater repose and relaxation of the muscles, as distinct from anxious gripping, have helped prayer enormously. In my early years I tended to be too anxious on the one hand; I had no faith in God; and to be too hurried on the other hand. I wanted to get through a great deal of prayer; I would not stop to realise any idea thoroughly; I lacked leisureliness together with thoroughness.

There is vital need of study and understanding of that for which we pray. I shall deal with this directly under the heading of imagination. We need, especially, to study and understand the sense of the Greek words rather than any English version. "Our Father which art in Heaven, Hallowed be Thy Name," is not the original, but only a translation, which every high authority agrees does not represent the ideas of the Greek (or the Aramaic of which the Greek may have been a translation). Take the word "name." What is the name of God? The name of God is God. What is the *ὄνομα* of God? The *ὄνομα* of God is not God, but perfection, infinite wisdom, infinite kindness, infinite power, infinite purity, infinite poise, infinite happiness. That first phrase in the Greek is a prayer not that God's name may be hallowed, but that God's nature may be regarded by us, may be realised by us, as perfect and faultless. When we study and understand the meaning of the Greek words, then we can pray with much more genuineness and effectiveness; for, unless we believe that God is perfect and faultless, how on earth can we genuinely and fearlessly submit to

God's will? Till we believe in God's perfection and faultlessness, we rather prefer, whatever we may say in surface-words, to trust ourselves!

A study of the meanings of prayers, a candid study, will lead us to be far more genuine. We shall not only express prayers in our own words when we are alone—that is a great step: we shall also more often express our own best desires, rather than what some one else tells us we desire. Suppose that a person has injured you. You are bidden to pray to the effect that you forgive that person. Well, that may be hypocrisy. But suppose that you take the same fundamental idea, and express your own genuine desire in your own genuine words, suppose that you think of this person who has injured you, and you say, "I want him to be healthy." That can come right from your heart, because, if he were healthy, he would not have injured you, and he would make up for the injury which he has inflicted. In a word, while he himself would be in a better condition, so would you. This is not against other prayers: it is simply the interesting and genuine starting-point which will lead to the higher prayers afterwards. Then, again, if "Our Father" is not yet a genuine thought of your own, you can begin with "My Father" or "My inmost Source." Perhaps the word "Father" may not convey to you all that the idea of God conveyed to Jesus Christ. On those occasions give up the word. Try some word which does give the impression of perfect kindness, perfect wisdom, perfect power, and so forth.

Do not imagine that you must be consistent. Read Emerson on the subject of self-reliance. He says, "A foolish consistency is the hobgoblin of little minds." Why should I be the slave of my shadow of yesterday? In prayer I have no consistency whatsoever. Scarcely any two days bring me the same words; there is one wording to-day, another to-morrow. Here is my wording, for instance, of the Lord's Prayer—that is to say, of the Greek version—to-day. Years ago it was different. Years hence it will be different again. (Emerson in that same essay has many very striking phrases to justify this alteration of words and expressions for the sake of genuine and heart-felt realisation):—

Our Fountain-self in our own heaven, You are perfect.

You are perfectly pure and poised, prompt and powerful, prudent and wise, well-provided and successful, healthy and happy, helpful and mistake-destroying.

Our Fountain-self in our own heaven, Your ways are always best for us; You are here and now our sole and absolute commander; as the sun and the moon above us do only what pleases You, so do we in the world.

To-day and to-night You are giving us just what our real life wants.

When we cancel the mistakes of others, then you cancel ours.

You are carrying us not into a doubtful struggle: You are keeping us away from anything undesirable.

Be sure to word your prayer or self-suggestion in your own way. Your object must be to *realise* what you suggest. If you want to suggest that you are going to keep your temper, then express this in the way which appeals to you, no matter if it is slang.

What appeals to you at one time may not appeal to you at another. Change the expression if that

helps. There is little virtue in repeating words merely because you have often used them already!

Nor need you go through the whole of your formula: you can use special parts of it: for instance, in time of special stress, simply the words, "Our perfect Self in our own heaven, You are quite pure and poised. Your ways are best for us, You are our sole and absolute commander, we do only what pleases You, our perfect Self in our own heaven." Instead of "Our" and "we" you can say "So-and-so (mentioning Jesus Christ and some other self-controlled one) and I."

This self-suggestion is not meant to go against orthodox prayer: it is meant to help any one to realise what any good prayer means. I find that I can now say the words of the Lord's Prayer in the 1611 translation and realise the above sense of the words, so far as I understand that sense from the Greek. At one time the words meant hardly anything to me. I never believed then that the state of health and fitness, purity and poise (the kingdom of heaven) was already within me.

Remember that the practice is unobtrusive and harmless, and not morbid, especially if it include suggestions for others; that it is not selfish; that it is training for the senses and memories, training in realisation, in contrast to the slipshod ways of modern reading, thinking, speaking, eating. It is a help available everywhere and everywhen, for all emergencies.

Judge it by its all-round results. Do not neglect

other helps, but try this above all, because, if it is effective, it is a power within you, not dependent on circumstances or people. It is for freedom, whereas certain narrow practices—including to some extent, I think, a narrow range of diet—are not.

There must be adaptation. You must be prepared to use a better prayer, at least in private, when you find a better prayer, and at any rate to test a new one and see whether it is better in its all-round effects.

You must use skill in praying. It is too ridiculous to imagine that prayer is not a field for skill. It is a field for infinite skill. We prepare for war whether there will be an actual war or not; no amount of skill is considered superfluous. We should similarly prepare for the war of life, which will certainly go on always. We should reckon every ingeniousness in place, if only it may help us to win victories. For instance, perhaps you are tempted in a certain way. What you ought to do is to realise that the source within you is always perfect. Above I gave a list of some of the branches of perfection. As I said, Do not trouble to go through that full list always. Choose those parts which apply to your special temptations. You can say that the source within you is perfectly pure, perfectly self-controlling, perfectly poised, and you can omit all the other qualities. Or, if you feel more inclined, pray to that source. Express the ideas in the way which will help you most at the time.

Another essential hint is to draw inferences.

“When we cancel (or have cancelled) the mistakes of others, then You cancel ours.” That is a proportion—sum. Apply the proportion—sum to other causes. When we have given others what is best for their true life, then You give us what is best. Or, again, work it out conversely. Remember not only to forgive others; remember also to forgive yourself, so long as afterwards you do not bring yourself into a strong temptation.

And plan out tactics and helpful conditions at the start. As Halleck says, “Allow as few ideas as possible of other things to absorb the attention while you are laying the foundations of a habit. The companions of Ulysses were wise to stop their ears with wax, so as not to hear the songs of the sirens. Ulysses, once out of hearing, was a man again, but, while he heard, was over-mastered by his desire to go to the sirens. Those who have run the gauntlet of strong temptation do not laugh at their power. It takes more effort to will to turn away from some ideas than to face them, and the real coward is sometimes he who remains on the battle-field. Every time there is a chance, repeat the action which is to be made habitual. The beginning of the formation of a habit is a very critical time. No exception must be allowed until the habit has gained considerable headway. It has been well said that, when a ball of cord which one has wound up is allowed to fall, more is unwound than many separate windings can replace. So it is with habits. A single omission cannot be remedied in a day or a week.

Habits will finally become organic memory. A person can then, without conscious effort, act unerringly in the direction indicated by such a habit. To do a thing improperly will then cause a struggle, because it will be hard to break the fixed habit of doing things right." In these words Halleck deals with the text, "Lead us not into temptation" or "Carry us not into a doubtful struggle." Get at the right meaning of these phrases: do not be content with a mere surface repetition of words.

"Has it ever occurred to you, for instance, when you say the Lord's Prayer that, unless you have obliterated from your heart all remembrance of personal wrong, you are asking for punishment rather than forgiveness? You are not only praying to be forgiven in the exact measure that you have forgiven others, but you are actually praying to be punished exactly as you have caused pain to others. Jesus framed that prayer upon an intimate knowledge of the Eternal Law, and he knew that there could be no possibility of forgiveness of sin until sin was given up. 'Thy sins be forgiven thee'. 'Sin no more'. The two commands are inseparable."

If you study the New Testament words about prayer, and draw inferences, you will find that these rules will emerge. You are to aim at independence of conditions. You are to aim at the state when it will not matter to you that you are in certain surroundings. What would be temptations to you as a beginner, cease to be temptations to you as an expert in prayer. Indeed the time shall come

when you cannot carry yourself back in imagination to the past state in which so-and-so was a temptation at all. That is the aim. That is real "forgiveness," real destruction of attractive memories drawing towards mistakes. Meanwhile, however, you must be careful. It is the habit-forming period that needs care. When the habit is formed, care is unnecessary.

Shut out alien things at first, then. You need not go into your room and shut the door. It may be enough simply to shut the doors of your mind, to shut out the opposing sensations, to shut out the various disturbing sights, sounds, touches, positions, expressions, and other muscular hindrances.

Then realise. That is the very essence of prayer. Repeat a good thing. Approach it from different points of view. Imagine and "sense" it as an actual reality. Do not hurry. Be leisurely.

Then follow the prayer by some action which comes logically from the prayer. You pray, perhaps, for self-control. Realise what self-control is. Realise the man successfully reining in his horses, successfully keeping his temper, smiling and replying kindly. Realise it. Then, not content with that, at once practise *some* self-control. Determine to do something that you do not want very much to do. Determine to keep still for a minute. Determine to read a page. Determine to learn a stanza of poetry. Show your mastery. Do not be content with mere words, or even with realisation. You have started, by that realisation, a motor force within you. Work out that motor force at once.

The power of imagination you must know if you are to play effectively. Think for a moment of a person who takes a sharp razor, cuts a lemon with it, and then licks the sharp edge of the razor. That brings the saliva to your mouth. The imagination, you see, has produced a physical effect. Collect a number of instances of this. For instance, imagine yourself the hero of the novel. You feel disgusted at the villain. Your body is being changed through your imagination. If you feel inclined to knock the villain down, in imagination you go through some of the physical action of knocking him down.

Now this great power of imagination you can use to divert your attention. Control your attention, and you control your mind and your body. No one has ever yet lapsed from self-control against his best ideals, except by losing control of his attention. By imagination you can divert your attention to what is attractive—for instance, to your success in athletics or work—or you can even divert it to the opposite. Suppose there is in your mind the idea of anger, prompting you to show anger; then let that word “anger” suggest an opposite, “un-help,” if we may invent a new word. The connection is easy. Anger suggests un-help; un-help suggests help and kindness. By this little plan you have diverted your attention to help and kindness. Now get a picture of help and kindness, and, once more, follow the thought by some action; do some helpful and kind thing; send out some kind thought, such as “I want So-and-so to be healthy.”

You cannot imagine and realise unless you have or have trained powerful senses, and especially the sense of sight. As an example of that, look again at the little illustration of the two natives of Central Africa. Probably it makes you smile or even laugh. Now that is the effect of a picture. As an exercise, look at that picture till you see those people in your mind's eye. Go on practising again and again till you can recall those two faces at will. You have turned what was the reality outside you—that is to say, in this book, on that page—into an imagination inside you. You have hung up that photograph in the picture-gallery of your mind. Now you are one step nearer to imagining and realising happiness. Those two natives are certainly happy. Without a number of such pictures, and the muscular sense of happiness which follows as you look at those pictures, you cannot thoroughly imagine happiness.

Another instance. Take the first stanza of Gray's *Elegy*.

The curfew tolls the knell of parting day,
 The lowing herd winds slowly o'er the lea,
 The ploughman homeward plods his weary way,
 And leaves the world to darkness and to me.

Now fades the glimmering landscape on the sight,
 And all the air a solemn stillness holds,
 Save where the beetle wheels his droning flight,
 And drowsy tinklings lull the distant folds.

Or read and realise Norman Gale's "Apology":—

Chide not if here you haply find
 The rough romance of country love ;
 I sing as well the brook and wind,
 The green below, the blue above.

Here shall you read of spreading cress,
 The velvet of the sparrow's neck ;
 Sometimes shall glance the glowing tress,
 And Laura's snow without a speck ;

The crab that sets the mouth awry,
 The chestnut with its domes of pink ;
 The splendid palace of the sky,
 The pool where drowsy cattle drink ;

The cherry whence the blackbird bold
 Steals ruby mouthfuls at his ease ;
 The glory of laburnum gold,
 The valiant piping of the breeze.

* * — *

Now train all your senses. Hear the sounds suggested ; see the sights suggested ; smell the evening air over the lea ; “sense” yourself moving as the ploughman moves (that will help you to work at this leisurely) ; “sense” yourself touching the things, so that you may imagine their texture ; feel the weight of the ploughman's boots on your feet ; taste the ploughman's dinner, if you like, when he gets to his cottage. Throughout the scene be leisurely and *realisc*. Here you have not merely lines of sounding words : you also have memories of sensations ; you are able to recall them at will ; you are a better master of your imaginations and your attention than before, and therefore a better master of your body.

Thousands of words meet your eyes everywhere. Take those words or sentences, and turn them into pictures. When you get a phrase, ask “Who does what ?” Here is one. “A habit of deliberation in cases of violent emotion is a difficult one to form.”

Who does what? Jones is inclined to lose his temper; or, to get a picture, Jones is inclined to hit Smith. He does not easily stop himself, so as to think whether he shall hit Smith or not hit him. You have turned an abstract phrase into a concrete one; you have seen a picture.

Again, take an orange: put it in front of you; look at it; shut your eyes; try to recall it—its size, colour, shading, shape, smell, taste, touch, weight, etc.—in your memory. Open your eyes; pick up the orange; correct your impression. Repeat this till you actually have an orange in your mind.

Drawing, modelling, etc., are of course invaluable for the training of the senses, but you will have seen already that, whatever you do, there must be repetition, there must be self-correction, there must be leisureliness, there must be concentration. Use your sight, hearing, taste, smell, touch, muscular sense of distance, texture, temperature, weight. Use even the muscular sense, the muscular act, as you utter words; realise the sounds of words.

Then, and not till then, it will be safe to use words themselves. Directly they cease to be really things for you, directly the words as a rule cease to give you fully imagined and “sensed” and realised ideas, then back quickly to the sight, to pictures, back quickly to the hearing, taste, touch, etc.; but especially to the sense of sight.

A few suggestions will serve to emphasise the essential importance of this training of the imagination and realisation, and hence of the senses.

“Is imagination worth all this trouble?” Mr. A. Burrell asks: “Is it of any use to encourage the child to re-tell his lessons, to tell stories, to use his own gesture, his own intonation; to be fearless in his narrative, natural in his methods? Is it of any use to supply him with a common-place book, in which to write down the verses he learns, the names of the books he admires; is repetition of his work as valuable as our Jesuit schoolmasters would suggest? Is direct encouragement to practise hobbies an educating item in his life at all? And are the results of all this, seen in the stories he weaves, the intelligence he evinces, the many-sided interest in his life as he grows up—are the results worth attaining? *Why, ladies and gentlemen, they are everything; and you may give the name of education to everything else, but this is the thing itself.* . . . The boys, because they think and imagine in youth, can turn their abilities in any quarter and can realise themselves as men.

“If the imagination, whether it be reproductive or inventive, be trained, the child is trained instead of being taught.”

“None of us yet know,” Ruskin said, “for none of us have yet been taught in early youth what fairy palaces we may build of beautiful thought—proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts; which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in.”

We must remember this point also:—

“The reality we have not always with us, nor can we always go to it or bring it to us; our best friends, our best scenery, even our best exercise, we cannot always command. Hence the more urgent need to command the living and perhaps the moving imagination of such things—that imagination which is to the reality more than the echo is to the cry, since it is not only the original impression sensed once again, but an effect which can be reproduced from a single original again and again, and need not grow weaker with the repetition.”

And do not take and always use, as if they were the sole sacred things, the words of others. First “sense” the picture; then express it in your own words. Last of all, perhaps, you will find that the

words of others will bring up before you the idea; but at first they almost certainly will not do so.

There are various ways of wording prayers, imaginations, or self-suggestions, or whatever we like to call them. Use whichever you like. You can progress from "I want to be healthy" to "I will be healthy," "I am really healthy," "I show forth health." After each sentence let there be a stillness; let the echo of the sentence, as it were, be your time for realisation.

* - * *

As examples of self-suggestion, you can say, "I want to be (or I am) healthy within"; "I will do it now with all my might"; "I'll play the game and be sportsmanlike."

If that is not vivid, add "as I was on such-and-such an occasion," or "I'll play the game and be sportsmanlike just as So-and-so is. This is *the* opportunity of my life; it is *the* chance that I want."

Do not always say words. Sometimes write down the sentences. When Napoleon wished to remember a name, he heard it, he spoke it, he wrote it, then threw away the paper.

Once more, word your ideas in your own way. I have given above an example of the Lord's Prayer worded in my own way, as I find it most helpful at present.

I find it helpful, also, to precede this prayer by a few reflections about its meaning. Scarcely any

book on English literature has impressed me so much as one in which the commentary and explanation of a passage, from de Quincey, etc., preceded the passage itself. It interested me in that passage, and I was then ready to read it with full understanding. So here, before I quote Walt Whitman's great poem, "To You," it may be worth while for the reader to know that the poem can be equally well addressed by him as a suggestion or assertion for himself, for one other, or for most others.

TO YOU.

Whoever you are, I fear you are walking the walk of dreams,
I fear these supposed realities are to melt from under your feet and
hands,

Even now your features, joys, speech, house, trade, manners,
troubles, follies, costume, crimes, dissipate away from you,
Your true soul and body appear before me,
They stand forth out of affairs, out of commerce, shops, work,
farms, clothes, the house, buying, selling, eating, drinking,
suffering, dying.

Whoever you are, now I place my hand upon you, that you be my
poem,
I whisper with my lips close to your ear,
I have loved many women and men, but I love none better than
you.

O I have been dilatory and dumb,
I should have made my way straight to you long ago,
I should have blabb'd nothing but you, I should have chanted
nothing but you.
I will leave all and come and make the hymns of you,
None has understood you, but I understand you,
None has done justice to you, you have not done justice to yourself,
None but has found you imperfect, I only find no imperfection in
you,

None but would subordinate you, I only am he who will never
consent to subordinate you,

I only am he who places over you no master, owner, better, God,
beyond what waits intrinsically in yourself.

Painters have painted their swarming groups and the centre-figure
of all,

From the head of the centre-figure spreading a nimbus of gold-
coloured light,

But I paint myriads of heads, but paint no head without its nimbus
of gold-coloured light,

From my hand from the brain of every man and woman it streams,
effulgently flowing for ever.

O I could sing such grandeurs and glories about you !

You have not known what you are, you have slumber'd upon your-
self all your life,

Your eyelids have been the same as closed most of the time,

What you have done returns already in mockeries,

(Your thrift, knowledge, prayers, if they do not return in mockeries,
what is their return ?)

The mockeries are not you,

Underneath them and within them I see you lurk,

I pursue you where none else has pursued you,

Silence, the desk, the flippant expression, the night, the accustomed
routine, if these conceal you from others or from yourself, they
do not conceal you from me,

The shaved face, the unsteady eye, the impure complexion, if these
balk others they do not balk me,

The pert apparel, the deform'd attitude, drunkenness, greed, pre-
mature death, all these I part aside.

There is no endowment in man or woman that is not tallied in you,
There is no virtue, no beauty in man or woman, but as good as in
you,

No pluck, no endurance in others, but as good as in you,

No pleasure waiting for others, but an equal pleasure waits for you.

As for me, I give nothing to anyone except I give the like carefully
to you,

I sing the songs of the glory of none, not God, sooner than I sing
the songs of the glory of you.

Whoever you are !

Whoever you are ! claim your own at any hazard !

These shows of the East and West are tame compared to you,
These immense meadows, these interminable rivers, you are immense
and interminable as they,

These furies, elements, storms, motions of Nature, throes of appa-
rent dissolution, you are he or she who is master or mistress
over them,

Master or mistress in your own right over Nature, elements, pain,
passion, dissolution.

The hopples fall from your ankles, you find an unfailing sufficiency,
Old or young, male or female, rude, low, rejected by the rest, what-
ever you are promulgates itself,

Through birth, life, death, burial, the means are provided, nothing
is scanted,

Through angers, losses, ambition, ignorance, ennui, what you are
picks its way.

Or some of the following quotations may help you more. Remember, by the way, that, as Thomas Fuller says, "It is best knocking in the nail overnight and clinching it the next morning," if you wish to give any self-suggestion or assertion or affirmation a fair trial.

"There is ideal health, success, happiness . . . within me and around me. With my body and mind I desire it. With my body and mind I claim it, I realise it. With my body and mind I receive it and express it. By my mind I connect the All-Life with my body. The ideal is within me; it is my only true Self, here and now. I act from it as my basis.

"'The Self is Peace (Purity); that Self am I. The Self is Strength, that Self am I.' Let him think how, in his innermost nature, he is one with the Supreme Father; how in that nature he is undying, unchanging, fearless, free, serene, [pure], strong.'
(*Mrs. Besant.*)

"Turn your thought as much as you can on health, strength, and vigour, and on healthy, strong, vigorous, material things, such as moving clouds, fresh breezes, the cascade, the ocean surge; on

woodland scenes and growing healthy trees; on birds full of life and motion; for in doing so you turn on yourself a real current of this healthy life-giving thought, which is suggested and brought you by the thought of such vigorous, strong, material objects.

“What we see or feel of these is not all of these. It is only a part, or their physical expression. Behind them, and unfelt of physical sense, is another life, an element, a mystery, a spirit which impels, moves, and grows them.

“Our minds have the marvellous capacity of drawing to themselves this life and power. Once so drawn, it remains for eternity. When you see a living tree, think or ask for the life of that tree and you will get it. When you see a flower, ask for its beauty. When you see the ocean, ask for its force. When you see anything alive that is healthful, symmetrical, and well-proportioned, ask for that health, symmetry, and proportion. God or the Supreme Power enters into all these. They are parts of that Power, which moves and acts in countless waves. It is in every shade of light and color cast on sea and sky. When you set your mind for a second on any one of these myriads of God's physical expressions you are communing with God, drawing nearer and nearer to that Power, making it more and more a part of yourself, and bringing to you of the peculiar quality or power, or beauty, or health, or vigour expressed in that physical thing.

“While the physical senses are active by day, they can, if so directed, draw on these things. No business need be so absorbing but that a second can be so employed. That second draws some force to you.” (*Prentice Mulford.*)

“I am the fresh taste of the water; I
 The silver of the moon, the gold o' the sun,
 The word of worship in the Veds, the thrill
 That passeth in the ether, and the strength
 Of man's shed seed. I am the good sweet smell
 Of the moistened earth, I am the fire's red light,
 The vital air moving in all which moves,
 The holiness of hallowed souls, the rest
 Undying, whence hath sprung whatever is;
 The wisdom of the wise, the intellect
 Of the informed, the greatness of the great,
 The splendour of the splendid.”

(*The Bhagavadgîtâ.*)

Such words—if realised—will help to give us or make clearer to us our ideal. Then, in spite of all, we must hold to our ideal. As Dr. Nathan Oppenheim insists:—

“It must not for a single moment be allowed to slip away from us. Then I say we shall find increasing use for each little application of it, *we shall find it affecting our work, our play, our loves, our ambition*. It will spread out till not an impulse of our lives is allowed to wander in a random path, until all our energies are directed and held down to the ultimate purpose as a strong clear-sighted driver holds a swift horse to his course.

“After all is said, this is what we mean by an ideal. Commonly the phrase is understood as meaning some impractical and intangible ‘counsel of perfection,’ at which one may look as a traveller gazes at a beautiful rainbow that is far away, never to be reached, likely at any moment to fade away. That is the conception of the man who is not in earnest. The truly purposeful man has a different manner of proceeding. He realises that this thing is good and that bad, that the good thing may be hard to get, but is all the more profitable from the difficulty of attainment. He wants it and wants it badly, he wants it all the time, he wants it so much that he will sacrifice ease and comfort and the quiet peace of his body, if only he can obtain it. Not a day passes without some thought being given to it, without some effort being made to attain it. And before very long his work begins to come true, little by little the power that he longed for falls upon him like a freshening breeze. Even without his full recognition, he has been drawing near to his ideal, his suggested condition. Then he sees as never before that anything, within human limits, is possible for the man who wants it hard enough.”

Get your ambitions, then—some success—success in play—in appearance if you like—in work, as an engineer, speaker, what not? Picture it vividly—act it. Then say “Self-control and sensible self-expression will help me to make this picture a real fact. Self-control is worth while for every reason. I am not such a fool as to sacrifice this fine success

for the sake of a meanness that I would not dare in the presence of ——." You will see at once that you must have cultivated your imagination so as to be able to call up the success and the friend, not as mere words, or even as a filmy drawing in your mind, but as a coloured and detailed and living original.

CHAPTER XLII.

PRIVACY AND PUBLICITY.

BOTH privacy and publicity are good occasions for prayer and self-suggestion. In privacy you can be more leisurely and realise more genuinely, whereas in public you are more inclined to be regular; you are co-operating with a number of other thinkers. Both privacy and publicity, again, are useful for self-control, but in different ways. The ideal is to be self-controlled both in private and in public. Some kinds of self-control one should learn in private, and then transfer to open life; others vice versa. The familiar words in Emerson's famous Essay are worth repeating:

"It is easy in the world," he says, "to live after the world's opinion, in solitude to live after our own, but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

We might add also that the great man is he who in solitude keeps the purity which he would show in

publicity. A Hindu philosopher has expressed the idea equally well. He says: "The ideal man is he who in the midst of the greatest silence finds the intensest activity, and in the midst of the intensest activity finds the silence of the desert. He has learnt the secret of restraint; he has controlled himself; he goes through the streets of a big city with all their traffic, and his mind is as calm as if he were in a cave where not a sound could reach him, and he is working intensely all the time."

Privacy is the best chance for some of the simple practices we have suggested. It is in privacy that I have learnt part of the alphabet of athletics offered in a previous chapter. It is in privacy that one uses the various water-treatments, and so on.

It is in publicity, on the other hand, that one learns a great deal of pluck and patience. Someone told me he believed that many boys would not stand up to fast bowling unless other boys were looking on; that they were really afraid to show their fear; they feared disgrace more than danger. And every one knows the general effect of bright light, quite apart from the presence of people. One authority advises us, when we cannot get bright light, to imagine the presence of certain people. I quote here from "Avenues to Health," where Lilian Whiting's words are cited:—

"If it were realised that the entire physical world was open to the view of the entire ethereal world; that is to say, if it were believed that they whom we call the dead saw clearly—far more clearly than

we here—the acts of persons in this world; and not only the acts, but the motive, the thought, the intention; if it were recognised that communication existed between the two conditions of life—this life and the one ‘more abundant’—what a potent influence is at once established to decrease the evil and increase the good. Still more,” she goes on to say, “if the barriers grew so faint that those in the Seen realise and recognise the nobler significance and the loftier standards of that truer life, how all the ambitions and aspirations of this part of life are purified and ennobled and exalted.”

The boy must know that there is nothing outside him—even publicity—which he cannot put and keep inside him, thanks to realisation and imagination. If he has friends whose presence helps him, he can secure their presence as a possession, thanks to his memory and imagination. But most of us must start with realities which we can actually “sense.”

“Publicity has been the safeguard. It has been said that there was never a man so good that he was not better for close watching. There was never a man so bad but he would have refrained from badness had he known that the eyes of some friend were fixed upon him. This truth is so important that the city of Glasgow, alarmed at the crimes in a certain tenement district, put electric lights very close together in all the alleys and dark stairways, so that every wrong-doer might stand in the light of observation; and we are told that the record of crime in Glasgow was immediately lessened.” As Abraham

Cowley said, "if the mind be possessed with any lust or passions, a man had better be in a fair than in a wood alone."

"But it is not always a matter of how many people are near. The city may be the most dangerous solitude for the country boy or young man. In his country home he was safe-guarded by his acquaintanceship. Everybody knew him, the light was turned on his life, and this in itself is a restraining power. But now he is alone in the darkness of non-acquaintanceship. Perhaps temptation does not come to him immediately, but there is a vague thrill in his thoughts that it is right at hand if he wants to find it. When business is finished for the day, the leisure evening comes. The churches are closed, but the drink-places and pool-rooms and low resorts are open. The critical period in a young man's day is the period between supper and bedtime. What he does then is an index of character. There is one church in our city to every 4,000 in population; there is one saloon to every 400." So wrote an American. I may add that in the neighbourhood of Leicester Square the Churches are closed in the evening: further North, Regent's Park is closed; the Music-Halls and Public-Houses are wide open, attractively lighted, cheering to the eye and perhaps also the ear. What wonder, then, that whereas the Psalmist said "Heaviness may endure for a night, but joy cometh in the morning," the clerk too often says "Work and heaviness may endure for a day, but pleasure cometh in the even-

ing"? What sufficiently attractive interest is there for his jaded mind and unexercised energies? "In naming the perils of the city," says Mr. Hoffman Martin, "I should put among the first the loss of the sense of individuality. In a crowded street this lonely young man feels himself a mere drop in a river, or a leaf drifting in the forest."

On the other hand, in apparent solitude there may be the veriest publicity and companionship. As I wrote elsewhere, "let anyone constantly imagine himself to be living in a vast room, lighted by a light brighter than electric light, a room with no corners, but filled with all the great and pure people of the near and distant past, and with all his former acquaintances, and then let him try to estimate the power of this imagination for self-control and *positive* purity. By 'imagination' I do not mean to imply 'unreality,' I merely allude to the picture-forming faculty, whether that picture be actual or ideal."

The question will always be. What helps to form the strong habit? Is it privacy or publicity? As an example, take the question of bedrooms. Should boys (who of course must have separate beds) have separate bedrooms or cubicles, or should there be a certain number together, under the care of a prefect, in each bedroom. Authorities are divided. It depends to a great extent on the master and his influence over the boys; also on the class of boys. But either system would be partly a failure unless it enabled boys to be safe and sure if ever they had to live with the opposite system. It is only as a pre-

paration for self-control and satisfactory self-expression anywhere and anywhen that either privacy or publicity can justify itself as the best general plan in any sphere of life. In actual daily life they must of necessity alternate.



PART IV.

CONCLUDING CHAPTERS.

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CHAPTER XLIII.

SI VIS PACEM, VICTORIAM PARA.

THE old proverb said: If you want to have peace, prepare for war. A far better proverb seems to me: If you want to have peace, prepare for victory.

The Russians prepared for war, the Japanese prepared rather for victory. They concentrated their minds as a nation on national success in case of war. Nearly all the means which they employed—simple diet, water, light, exercises, play, good nature, moderation, etc.—also tended to general all-round fitness. There was no idea that “Perhaps the Russians will not fight.” Russia might fight or might not. Japan must win, and therefore must be ready to fight. An article in the *Daily Mail* of Feb. 9, 1904, described the state of affairs in the following words:—

“Japan has made all as certain as can be in this uncertain world. There is not a likely or possible accident for which the Japanese sailor is not prepared. He is as familiar with the magic words, ‘Clear for action,’ as he is with the deck on which he is accustomed to pass a great part of his life. He has heard the order at least once a week since Japan had a navy and he belonged to it. And good reason he has to be ready in getting to work. Nowadays the naval battle will last a very short time, and the slightest impediment to the working of guns or ship might prove fatal.

“There are many things on board a battleship that, absolutely necessary for the health and comfort of her crew in peace time, would be inconvenient in the culminating hour of her existence. Therefore at the order ‘Clear for action!’ not only must every ounce of destructive and defensive energy on board be in working order, but they must get rid of or render harmless now dangerous impedimenta.”

Now, in the case of our own lives, war is absolutely certain; but most of us want peace. Some prefer hard struggles, yet even these people would be none the worse if they prepared for victory. In everybody's life a quantity of important battles, physical, intellectual, and moral, have to be fought. It is these battles that we must prepare as early as possible to win. And we win not so much during the battles as long beforehand.

Timeliness—training when apparently there is no need to train—that should be our way. As it is, we bungle along hoping to get through somehow if once the war is started.

It would be far better to perfect our mechanisms as the Japanese did, by frequent drill. Able to rely on their mechanisms, they performed feats which seem like brilliant genius. These feats would have been impossible without the perfect mechanisms. Such mechanism was not acquired during the campaign; it was habitual and easy long before then. It was acquired by constant discipline at various times.

Various times at which we can drill ourselves are

directly we wake in the early morning, just before and after work and meals, and just before sleep. Some of the drills will be physical, some mental. Among the best of the mental will be self-suggestion.

It is the "here and there" and the "now and then" that win the victory; and especially the here and now. Just those little thoughts by the way side, as Emerson calls them; but thoughts consciously and constantly repeated. There must be this incessant repetition well before the crisis.

It has often struck me, in playing a match, how the things that I have learnt most recently seem to drop off. I thought that I had acquired a certain stroke, but in time of stress I found that it had not soaked in, as it were, much deeper than the surface. It takes a long while to make a good habit ineradicable. It needs an enormous amount of patience.

The person who tries to teach himself, particularly if he begins after a certain age, is likely to despair and to give up the struggle. It is important that at first he should register many victories and no failures. It does not matter how small the victories are, so long as they are an unbroken succession to give self-respect and self-confidence, to encourage progress and pluck. I know one man who on this principle went through a certain puzzle, which he could work out easily, before he played any important match. He did it with a certain sense of humour. All the same he found it useful. It got him into what we may call the habit of victory.

Another help to patience is to realise the issues

at stake; to realise how much depends upon the coming victory. Go through the map of life (in Chapter X.), and see how the victory will help you all-round. You will then be inclined to take any amount of pains in preparing as for a ridiculously easy victory, when there seems little or no prospect even of a fight.

Fortunately here the ways are, as with the Japanese, not only for victory in any particular struggle, but also for positive and general fitness.

Some animals set us a pattern. Mr. Arthur Mangin says:—

“The individual who has not yet seen the advantages of being ready in season and out of season will do well to investigate the matter. He will be surprised at the state of constant preparedness in which even creatures far inferior to himself are to be found. The actiniæ throw out their feelers and expand themselves when a continuance of fine weather is to be expected, but withdraw and contract themselves, even in a room, when a change is impending. The mussels, before the approach of a storm, spin several new threads to secure their hold on the rocks; and leeches rise to the surface of the water before rain. Spiders enlarge their web during fine weather, but spin only short threads, work seldom, or hide themselves in corners during rain. Before rain, bees remain either in their hives or in the neighbourhood of them; and ants convey deep into the hills the pupæ which they expose to the sun in fine weather. If the atmosphere be lowering in the morning, pigeons

feed rapidly, and return to their cots, and the hare hides itself; but the mole comes to the surface of the ground, and the squirrel seeks its nest and shuts its entrance."

Athletes also are not above practice on the track, with the Punch-ball, etc. If a member of an American College or University team refused to train with the spool and in the cage and so on, for Baseball, or with the dummy for tackling at Football, he would be regarded as unloyal. Why have we not a similar standard for life? Surely not to train for self-control is unloyal to all the groups to which one belongs. And one belongs to all groups.

CHAPTER XLIV.

WHO HAVE THE POWER?

IN answer to the question: Who have the power? I should say that there is no one who has not the power, but that people differ in the degree of their influence.

The earliest influence is that of the mother; and, considering this, I have asked a mother to give me her views, which I have included in Chapter XLV. The mother's teaching should be to a great extent positive and through comparisons, especially in reply to questions by the child. I remember my own first introduction to this subject, at school. I remember how many years passed before I began to realise the right point of view.

The mother's pre-natal influence also is immense. The child is formed and fed from her. If all her thoughts influence her blood, and hence her whole body, as they undoubtedly do, then she is living the lives of two people at once. As to her food, Mr. Albert Broadbent says: "It is now abundantly proved that wise selection and adjustment of food will greatly lessen the discomforts of pregnancy, and also reduce the pains and dangers of childbirth to a minimum. [It must be remembered that discomfort and pain are emotions that tend to poison the body chemically and pull it down and break it up physiologically]. This is accomplished by a free use of salad foods, also fruit, [fine wholemeal] bread, milk [or milk-products], and quite fresh eggs [always in case such things agree]. Such a diet makes the mother's body healthier, and the head and limbs of the unborn child smaller and more supple, so that it is born easily and quickly."

Then there comes the food, which is usually under the mother's management. It is time for most mothers to give up the idea that, because they "love" their children, therefore they naturally know the best food for their "loved" ones. The proportion of children that are born healthy is enormous; so is the proportion of children that die as children, thanks to wrong or deficient or excessive food. "Physiologists and medical men," says Mr. Broadbent, "are generally agreed that flesh food is not good for young children, but, if withheld, its place should be taken by milk, etc. . . . It is a great

mistake to feed little ones who are constantly hungry, with soups and such sloppy foods flavoured with meat, as it fills them without supplying nourishment."

The errors that most mothers make are too numerous to be even cited here. What I wish to emphasise is that they have the power while the child is a child, and that they ought to be educated—*long before they become mothers*—as to the proper food and training for children, and for themselves. They ought to be warned how their own mistakes may seriously injure their own children some day. The eminent nerve-specialists, Professors Proust and Ballet, have some clear words on the subject:—

"Life in society . . . exposes those who lead it to multiple sources of fatigue. None are more busy, it is said, than those who do nothing. . . . Those who go out much, and especially women, have their whole day taken up by the duties that convention and the vain care of their reputation impose on them: visits, dinners, balls, evening parties make their life one of continual constraint, and of obligations without respite. . . . If one reflects on the conditions of life in society, as it is led among us, on the excitements of all sorts that it occasions, on the physical fatigues that it brings on, and that almost inevitably result from the habit of too long and too copious meals in rooms that are often overheated, on late hours, and on insufficiency of sleep, at least of sleep at the proper times, one will not be astonished. . . . Such a wholly artificial and fictitious existence almost necessarily brings in its train a sort of moral over-pressure, due to paltry efforts made to realise the whims of vanity, or the vexations of self-esteem that the incomplete satisfaction of those whims occasions. Nothing is so enervating, nothing so fitted to unbalance and weaken the nervous system, as to be wholly taken up with the pursuit of pleasure and the satisfaction of the least elevated and least noble desires."

An American writer insists on the mother's duties, in equally forcible language:—

“Is it a hard thing to require of the mother that she shall devote herself so closely to her child? Let her remember that motherhood is her business now! She has had her school-life, she has had society, she has had literature, she has had wifedom—now she is a mother, pledged by the sacredness and the infinite import of this new calling to self-abnegation, to the highest good of the child to whom she stands as creator and providence! And, besides, how short is the time of this close devotion of the mother! Only a few years, and so quickly flown, and the self-dependent life of the child begins, and then the mother may go back to her queenship in society, all the more a queen: or she may take up her books, or her pen, enlarged and enriched in nature by the deep experiences of motherhood.”

The place of the mother is sometimes taken by the nurse or nursemaid, and soon by the governess. The mother should say a word to them on such matters, so that there shall be no opposition. The mother must be careful to choose servants who have the right point of view. She must remember how much hangs on the early impressions of children.

Perhaps the father's work may begin somewhat later than the mother's. Whereas the mother would emphasise the beautiful and pure side of the matter, the responsibility and the privilege, the father, while not neglecting that side, may later on say a word or two about the mistakes. A suggestion has been made as to the notching of a tree, in order to show how fatal are the losses of sap. In this case the

father works on the lines I suggested. He teaches at first by means of comparisons. That is how the mother should generally teach also.

In fact, as a makeshift solution of the problem: When shall we teach the child? I should say teach it truth, including direct truth, immediately it begins to ask questions. Teach it further truth of your own accord by means of comparisons. But in no case, if you can help it, check the child's curiosity, driving that curiosity back into the child's self. If you do this, one day the child will turn its curiosity towards a wrong source of information.

The work of teachers is similar to the work of parents. I have said a word or two about methods, in Chapter XXXVII., and about subjects for lessons, in Chapter XXXVIII. The teacher will, above all, need to be tactful. I remember one case at Cambridge. A very popular proctor was walking behind a man who was inclined to do what he would have better left undone. The proctor did not proceed to abuse him, but simply remarked to one of his "bull-dogs": "If I were that man, I don't think I should be such a fool as to go about in such company." He said nothing directly to the man, but his words were perfectly successful. The man realised that he would have been a fool, and stopped himself.

The fact was that he had sympathy with the man. Teachers must have sympathy with boys. Their best opportunity is in games, by means of which they can learn the characters of different boys. If they find this hard, then at any rate they can read

living books about boys, such as "The Golden Age," "Vice Versa," Stalky and Co., "The Human Boy."

They are bound to find that individuality is extremely hard to take into account. A way which will suit one boy will harm another. But much of the difficulty will disappear if there is co-operation between mother, father, and teacher. I know many teachers who habitually make parents co-operate with them.

They also, as in the cases pointed out in Chapter VI., get their prefects, the big boys in the school, to help them in the work. Choosing by preference the leading athletes, they make these responsible for the smaller boys.

Among teachers we may include writers of books and articles, and preachers of sermons, and even ordinary speakers and talkers. These have more power than they remember.

Doctors hold an important position. The subject of self-control many of them unfortunately regard not as part of the very heart and the web and woof of the boy's life, but as the fringe of a subject, and not a clean fringe either, but a fringe dragged in and soiled by mud. It is essential that they who have the power should put the boys on the clean and right track of thought and conduct. No one else can do for the boys what the doctor can. In my own experience, no class of people could have done less for boys in this respect than the doctors.* How much have they done, as a class?

* There have been some very striking individual exceptions, especially in recent years.

Besides the above, there are the sisters—and other girls. They should be educated properly themselves, and, as far as possible, should be co-educated with the boys. The plan has its drawbacks, and at a certain age the girl with her hair hanging down behind her, the kind of girl who is seen on the parade of a seaside-town, is not a healthy companion for a boy. The girl, too, has her awkward age. But before then, and again soon after then, the more free intercourse there is between boys and girls, so long as there is tact on the part of the teachers, the better it will be for both sexes and for the nation.

All these people—parents, servants, teachers, preachers, doctors, and relations—have vast influence if they will use it. They should be able between them to draw out the rotten threads and thoughts from the boy's mind and to put clean and strong threads in their place. But it would be better if the clean and strong threads were put in first—threads that no amount of strain would afterwards be able to break. We may regard the boy's mind as a rope, remembering that in the very centre of the rope are the threads which are formed early in life. Let the rope be rotten at the centre, and the rot will spread outwards, so that, even though the later threads be good, they will not be nearly so effective as good inmost threads would have been. It is the earliest teaching that counts most.

Boys, however, must do much of the work for themselves, by reading and by putting into practice

the ideas that appeal to them most, and by sticking to their practice, their self-training, like men—only much more sensibly! They must be prepared for a certain amount of chaff, less to-day probably than ever before. But if they are fairly athletic, and especially if they can box, they need not be afraid of that!

And self-suggestion is a help which they can use without fear of chaff. No one need guess it; though they can speak about it to any boy whom they see in difficulties. A small boy will listen to and adopt from a big boy what he will not not listen to and adopt from a master, or even from a parent.

The boy should suggest to himself again and again at odd times, but without posing as a prig, and indeed without letting others guess what he is doing, that within him he is pure and poised. He must understand that the purity and poise will show themselves if he provides good conditions. He must see to as good conditions as he can get—cleanness, right positions of the body, sensible exercise, leisurely eating, leisurely breathing, and so on, till the purity and poise have become *pleasant instincts*.

Not the least important part of his self-teaching will be the help that he gives to others, partly by silent self-suggestions about them (these cannot possibly harm anyone), partly by a tactful hint here and there. My own experience of teaching is that I learnt far the most when I was trying to teach someone else.

The boy must remind himself of his responsibilities

as well of his powers within. He must see that self-control is a good game to win, and, even if he fails, he must not lose heart: he must make up his mind to play the game and practise more sensibly than ever before.

Too much do we encourage boys to despise themselves. Boys need some such tonic as Emerson gives them in his essay on Self-Reliance. Of course it may make a boy here and there obnoxious and a prig; but that will be the exception. In most cases it will improve the boy if he does not feel himself to be a parrot whose ideal is to repeat the exact words of his teacher or text-book. He should be encouraged: he should be told that a great deal rests in his hands, a great deal which is of importance to the family, the school, the nation, posterity. "As much depends upon his private act to-day as upon the act of any great man"—any politician or general to-day or in the past. In a few years' time he will be a young man, and he may as well know now how vast a proportion of the well-being of a people depends upon its young men.

Daniel Hoffman Martin, in "How men are Made," has an excellent chapter on them. He says:—

"The destiny of our nation for weal or woe is in the hands of its young men. It is astonishing to see the vast numbers of young men who are already holding positions of great responsibility; but this is nothing new." Though he exaggerates the importance of young men, for example, as contrasted with mothers, yet he brings out a long array of instances—I take them in the order in which he gives them: Saul, David, Solomon, Alexander the Great, Julius Cæsar, Charlemagne, Charles XII. of Sweden, Saul, Stephen, John the Baptist, Jesus, the apostles, Calvin, Luther, Pascal, Napoleon,

George Washington, Lafayette, Alexander Hamilton, Edmund Burke, Isaac Newton, Lord Bacon, Watt, Byron, Shelley, Keats, Burns, Raphael, Mozart. Then he goes on to say: "Stand on any of the great arteries of our travel in our (American) cities, and notice the tide of young men. Go into any shop, or store, or factory, or office." Then he quotes statistics about the soldiers and sailors in the war against Spain, 95 per cent. of the volunteers being under twenty-five years of age; about the public officials; about leaders of thought in Congress; about judges; about book-and-paper-publishing and other businesses [he instances Scribner's, whose managers ranged from 25, 26 and 27 to 35; one might compare, in England, Mr. C. Arthur Pearson and the Harmsworth Brothers]; about commercial travellers. It was Goethe who said that the destiny of a nation depends on the opinion of the young men who are under twenty-five years of age. Of a truth, *maxima debetur pueris reverentia*.

CHAPTER XLV.

A MOTHER'S VIEWS.

IN recent years many ladies have written on the subject of the teaching of children about the laws of sex. I quote here several passages from various books, and I add a few suggestions very kindly sent me by one who has not yet written a book on the subject.

Mrs. Mary Wood Allen begins by saying that "the child is an animated interrogation-point, and it is not ignoble curiosity, but a commendable desire for knowledge, that leads him constantly to ask, Why? Whence? Whither? Nature is to him an open book which he delights in, and which he has a God-given

right to read; and if he cannot spell out the hard words without help, his parents [and other managers] are divinely ordained to be his teachers."

Then she gives an instance of how a mother might answer a child's perfectly innocent question:—

"Mamma, how big was I when I was made?" asked a little boy. It would have been easy in reply to have indicated the size of the new-born child, but this mother was too wise and far-seeing; she saw in this question her opportunity. Taking the child upon her knee, she said:—

"When you were made, my dear, you were but a tiny speck, not so big as the point of a needle. You could not have been seen except with a microscope."

"Why, mamma, if I was as small as that I should think I would have been lost."

"So you would, dear child, if the kind Heavenly Father had not taken especial care of you. He knew how precious little babies are, and so he has made a little room in the mother's body, where they can be kept from all harm until they are big enough to live their own separate lives."

"And did I live in such a little room in you?"

"Yes, dear."

"But how did I eat and breathe?"

"I ate and breathed for you."

"Did you know I was there?"

"Yes. Sometimes your little hand or foot would knock on the wall of the room, and I would feel it and would say, 'my darling speaks to me and says, 'Mother, I am here:' and then I would say, 'Good morning, little one, mother loves you'; and then I would try to think how you would look when I should see you."

"How long was I there, mamma?"

"Three-quarters of a year, and you grew and grew every day, and because I wanted you to be happy, I tried to be happy all the time, and I was careful to eat good food so that you might be strong, and I tried to be gentle, kind, persevering, in fact, everything that I wanted you to be, for I knew that everything I did would help to make you what you were to be."

"But mamma, how did what you ate feed me?"

"My food was made into blood, and the blood was carried to you and nourished you."

"But how?"

"Did you ever see mamma make a dumpling?"

"Yes. You took the dough and put the apple in and gathered the dough all up in one place and pinched it together."

"Yes, and you are much like a dumpling. Your skin is folded around you like the dough around the apple and is gathered together in one place on the front of the body. We call it the navel. Before you were born the skin at this point was continued in a long cord which was connected with mamma, and through it the blood was carried to you. When the time came for you to go out into the world to live apart from me, the door of your little room opened with much pain and suffering to me, and then you came into the world, or were born, as we say. Then the cord, or tube, that connected you to me was cut, and, healing up, formed the navel or place where the skin of the whole body is gathered together. When you drew your first breath into your lungs, you cried, and then I knew you were alive, and I laughed, and said, 'Is it a boy or girl?' After you were washed and dressed they brought you to me and laid you on my arm and for the first time I saw the face of the little baby I had loved so long. And now you can understand why you are so dear to me."

"O, mamma, now I know why I love you best of all the world," exclaimed the child, with warm embraces and with loving tears in his eyes. Was that not better than to have told him an untruth or even a half-truth, or to have left him to learn concerning himself from impure, thoughtless, or lying lips of some chance comrade or acquaintance?

"I am often asked, 'When young should a child be told these things?' I reply 'When he begins to ask questions.' This time will differ in different children. I have in my possession a letter from a mother saying that her four-year-old son had often asked her 'Where does the baby come from?' and she had postponed the reply. One morning he climbed into her bed and repeated his query. They were alone. She felt that his curiosity would lead him to ask the question of those who would give him an immediate, but probably an impure answer, and so she told him the truth. 'I trembled,' she writes, 'as I did it, but I believe God led me, for

when I concluded he kissed me over and over again, saying, 'Mamma, I love you so much, and this is our secret, isn't it?'

"This statement of the child indicates that he will as gladly keep the story a sweet secret with mother as he would keep it an evil secret with someone else.

"A fear sometimes arises that evil thoughts will be awakened in the child's mind by this telling of the truth. But this will depend altogether on the way in which it is told. There is never the same danger from the relation of the facts by the pure-minded father or mother as from the evil companion. I have yet to learn of one instance where, if the facts were judiciously given, the result was to be deplored."

Then she goes on to speak of the vulgar profanation of the word "love":—

"Must love be ever treated with profaneness, as a mere illusion; or with shame, as a mere weakness; or with levity, as a mere accident? Whereas it is a great mystery and a great necessity, lying at the foundation of human existence, morality, and happiness, mysterious, universal, inevitable as death."

Elsewhere she writes as follows:—

". . . That is what Dr. Brice meant when he said that mother's good care of her health had overcome in us children to a great extent the tendency to consumption which is in her family. Nearly all my cousins on her side died with it, but when she was a little girl her father made her live out of doors all the time and she grew strong, and we none of us seem to have any tendency to consumption.

"You see then the value of caring for yourself in youth, not only for your own sake but for that of your children. Your mother did not know that she would ever have children to be benefited by her out-door life. But one day she met a young man who pleased her, and as they grew to know each other better they came to love each other so that they wished to leave home and friends and make their own home and live their united lives separate and apart from all the rest of the world. So they were married, as we say. Marriage is the closest and most sacred human relation. In this relation the seed of the man unites with the germ or ovum of the woman and a new life is begun. When your parents knew that such a little

life had begun in their home they felt a great and holy joy, and desired that every good might surround it in its development. You were the first to come into your father's home. After your life had begun you were still so small as not to be visible to the naked eye, and would have been lost had you come into the world. But a home had been prepared for you in your mother's body, where day by day you grew and grew. The food which she ate nourished you as well as herself. The air which she breathed was life to you as well as to her.

“ You have seen the father-bird bringing food to the mother-bird as she sits upon her eggs and waits for the birdlings to come forth, and you have thought it a pretty sight to watch his tender care of her. Even so your father watched over your mother and you. He provided everything as pleasant as possible, he removed every care from her path so that she might be happy and so make you happy. His love for her took on a new and strange tenderness it had not known before. And she, holding you warm and close in the embrace of her body, thought of you and loved you. She wondered how you would look; she dreamed of you; she fancied she could feel the touch of your fluttering fingers; she made your little wardrobe and with each stitch wove in some tender thought of the baby whom she had never seen. Then one day she cried out with great anguish of body but joy of heart, ‘O, my baby is coming.’ Then through long hours she suffered, going down almost to the gates of death that you might have life. But she never murmured; in spite of all her pain and anguish of body her very soul was full of rejoicing that soon she would hold you in her arms. When all those hours of peril and anxiety were past and you were laid in your mother's arms, your father came and bent over you both with a measureless love, and looking into your little face they knew what the Scripture meant when it said, ‘And they twain shall be one flesh,’ for were not you a living fulfilment of that saying? You were a part of each united in a living being who belonged to them both. Then for the first time could they realise, even dimly, the yearning tender love of their heavenly Father who had granted them to know by experience his feelings towards his children.”

In few facts does prudery manifest itself more ridiculously than in this—that, whereas children are told to worship God as their Father-Spirit, they are

not told a word as to how a Father begets children. If they did reason by analogy, they would probably guess that God first found them somewhere or had them brought by a doctor ; how should they suspect what after all is the very foundation of true religion and the very foundation of the self-respect and pride which cannot be unworthy or mean—that children are not in the first instance discovered in a father's house and provided by him with food and clothing, but are formed of the very essence of his blood and life, of that most precious part of him for which the whole commonwealth of the body contributes all the best that it has. I do not believe ordinary children *can* feel that they were borne of God and were—and *are* directly they realise it—not only God's children but in their inmost nature God's spiritual blood and life, until they know something of their own physical source. What other "point of contact in teaching" have we with children? For my own part, I candidly say that every time I called God Father, till a few years ago, I had absolutely *no* sense of what the word implied. Yet nothing would have given me so closely a realisation of unity with God, so great a safeguard against that idea of separateness from God which is at the root of all sin and misery; and, I may add, nothing would have given me such confidence in my physical father and mother, such willingness to go to them for advice—a willingness which if not born and fostered early is likely never to be born at all—a willingness that many parents pray for but do not take the simplest means to obtain.

The first objection to such teaching is that it may put unhealthy ideas into the children's heads, arousing the wrong kind of curiosity. But, if the mother or some clean person puts the ideas there first, then at least the child is given the best chance of a pure and right and inspiring view of these things. The first education in them from other sources is not likely to be clean. I grant the difficulties. First of all the mother must know the subject, and must feel the purity of that about which she is speaking. She must be convinced, or must convince herself. Then she must have and use tact and discretion. Her best opportunity is when the child asks a question; but she may have to anticipate some questions. The very essence of her success is that the child should have confidence in her, and come to her *at once* in any difficulty; for the two heads are sure to be better than one.

This confidence she could get by sharing some of the child's exercises, such, for instance, as I have offered in Chapter XXV. And then she should play a great deal with the child, sympathise with the child's play, not be impatient at hearing the details of the score in that apparently trivial match at Cricket. She should sympathise with the boy's work, and show similar patience when he tells how many marks he got in history for the week. If the mother has a child at all, then that child has the first claim upon her, upon her time, her interest, her ingenuity. For the sake of that child she must be not only fit, but also intelligent and tactful.

And she will find that, in order to be fit and intelligent and tactful, she scarcely needs to go beyond practising those things which will help her whole life equally, so that, while she is helping her child, she will also be furthering her own most selfish happiness.

Here are some examples of the things about which no one could possibly instruct a child nearly so well as his parents. I feel that everyone will agree with the writer here. The following words seem to me to give the right point of view for a mother—as distinct from a parent—to consider. “*How* a child’s mind is opened to the mystery of birth and creation and the division of power in these matters *must* be of supreme importance. I don’t claim to have solved the problem, but I have thought about it—and the thing I hold on to and must hold on to is *truth*. Hole-and-cornerness—‘Hsssh,’ ‘Don’t talk about that,’ ‘We *never* mention *those* things’—cannot be a sound line in teaching. *Somebody* will mention them, sometime; and refined muslin mothers have no right to burk them: fathers haven’t either, but a mother is most with a young child, so it lies most with her.

“Whatever question he asks me, I think a minute (is it that I pray to my cleverest and highest self to give me good words and good help and a clear unfaltering glance?) and tell him *the truth as far as I know it*. He takes in what he is ready for; possibly his ‘subluminous consciousness’ registers a bit more which he will soon or sometime be ready for—at any

rate I have planted no lie : there is no false growth seeded down to be uprooted later.

“*One must first deal with oneself* so as to get the point of view that nothing in Nature can be shocking. A farm and Nature-study of the practical rather than the precious Kindergarten kind helps here.

“I don't say that it is the one plan with a girl, but I *know* it must be a good one with a boy : it is a simple choice—myself, who know some little, purely? or this groom or the farm-lad, who knows much impurely; or a fellow schoolboy, later, who has overheard that joke on the hearthrug?

“He knows all about creatures being built up inside their mothers; I work from the hen's egg base. It is not indecent of a hen to 'have' an egg—but it is quite shocking in a cow to 'lay' a calf! He does not know the mystery of procreation—but this is simply because *he has not asked*. The minute he does—he shall hear it. I shall not bother with flowers (oh, by the way, he has heard about pollen, etc.—and it did not much impress him—no doubt he did not understand); I shall no doubt go straight to the animal method.

“One has to remember that nearly all grown-up people, of our generation and still more of the last, being brought up *wrong*, had a mountain of indecency to climb over before they saw a right point of view, before they topped the ridge. As an instance, brought up in the country I could not stand even a reference to the cat being about to have kittens: the

smallest *approach* in anybody's conversation to anything *like* this element in life—and I left the room.

. . . *Why* need I ever have been wrong about it?

“When the boy reaches the point of learning about procreation, the moment has surely arrived to implant in him that respect for his own powers-to-be which will carry him on, helped by his interest in that fine development of his body and his health which is fostered by games, till about fifteen to seventeen (according to the boy) when the true significance of attraction and the love-motive may be put before him.

“Another point: I notice a tendency in many to differentiate, as I think arbitrarily, between the various organs of the body, no doubt between the functions. This is a *wrong line to take*. You would hold the chest sort of ‘higher’ than the groin, let us say, and the function of the brain ‘higher’ than the function of the stomach. This seems to work out plausibly when they are dealing with the trunk. But when do they begin again in the scale? The flanks and thighs that hold up the whole of it or carry it about—how do *they* rank? the legs and feet, how they? Do these people put them *many* marks below the hands and arms because they are less clever and *do less harm*? This seems to me all wrong—and dangerous.

“There is such a pitiful tendency to *mauvaise haute* in a man's view of himself; this wants replacing by the finest kind of pride, and scrupulousness must surely follow.

“ People have such nasty ideas about niceness.

“ Personally, I think that humour is a terrible agent, employed as one knows it to be, in drawings, in anecdotes, in rhymes, etc. Could it ever be explained that some things are *not* funny, that some others have no business to be; that there are *worse* jokes than jokes about the Bible? It is a strange fact that an indecent rhyme or couplet, once heard, *never* fades out of one's mind. The men who stand upon the billiard-room hearthrug after dinner and repeat these things to clear-minded boys and wait for a senile sort of giggle, *do* want kicking pretty badly.

“ And the responsibilities of parents and nurses and guardians and nursery-governesses and everybody who has to do with children! What a boy knows is so horribly dependent on what they know; most of them know nearly everything all wrong, or elect to tell the wrong part of a thing, even when they know the *right* part.

“ I am convinced an immense amount of evil begins in the nursery; I have carefully studied the views of all my friends' nurses and my own nurse's views and what she had to say and do in previous places.”

Then the training of girls is equally important. Here is a description of a certain class of girls, as they too often are, at that time when they might be most helpful to boys:—

“ It seems all right when they are young—say up to ten; but the most horrible coquetry comes out in girls—town-bred, shop-window-fed girls—after that age, when they begin to have fringes and waists

and busts and to want their miserable school-books carried for them. Really, I'd shoot half of the ones I see about in seaside places and towns and parades, with their tiresome hair half up and half down, and their transparent lace.

"From eighteen, especially in the country and where there are games, or at art-schools and extension lectures and such-like larks—I would let them mix freely. But the previous period of too-much calf and figure and valentines—I feel as if I could shut girls up or drown them off their favourite pier, just below the bandstand, and not ever a life-buoy should come near them, much less the real article.

"At colleges I am confident the sexes should mix; girls, for the most part, are splendidly neutral then, and intellect and 'views' and good influence are rampant—and wholesome. Also, they all believe in Platonics, then; and boys can be got to 'take this on,' being themselves seriously disposed or else averse from womankind and given to games or books or sport."

Of course there will be problems—some of them extremely difficult, as we acknowledge in the following chapter, but, if the mother is really fit, the problems will all, or nearly all, disappear; she will probably find that the solution of them comes of its own accord, so long as her health is sound.

CHAPTER XLVI.

LIMITATIONS AND OBJECTIONS.

IN previous chapters several objections were freely admitted. Here others will be added.

In the first place, in spite of the varied helps suggested in this book, even now I may not have prescribed for some individuals. But at least I have not put forward any prescription as an infallible panacea. At least I have been candid. The fatal

crime of fanatic crankiness is that it imposes one way on all alike and admits no possible objections or failures. A certain way suits one person: it does not suit others, even when they have faith in the exponent. When that way, in spite of the gorgeous promises, proves a failure, then they tend to lose confidence in all ways. Here I am as candid as possible, offering many ways as worth a fair trial, no more. So, when I was asked to give some exercises for the readers of Pearson's Weekly, I gave samples for what they were worth after fair trial. Some readers thought them "grand": others objected to them because there was not enough strain and stress. Similarly, with diet, I have hundreds of letters telling of the success of my diet, and I have some letters telling of its failures. I see no harm in recommending my ways, so long as I give them a fair advertisement, and admit that they are not faultless, but have failed sometimes.

The mention of diet calls to my mind a very serious objection to the purest diet of all. The objection is not that the diet is less nourishing than the mixed diet (including flesh-foods): the objection rather is that anyone accustomed to the "ideal" conditions—whether of diet or of air or of surroundings, and we may even include abundant regular exercise—will be likely to fall directly he meets impure conditions for the first time—stimulating and irritating food and drink, foul air, and so on. For instance, suppose he goes into the Army as a private. There is the diet which he is compelled to eat: fortunately

now-a-days he is not compelled to drink alcohol. Very likely the air of a room will be foul. Perhaps the exercise will be a strain. There will be many temptations, for the average Tommy is not an ascetic. Or, if the boy becomes a city-clerk, he will perhaps get no regular exercise at all, but, again, wrong food, bad air, many temptations. How will he stand them if he has not been used to them? Or, to take another little case, just an item, suppose a boy had been accustomed to a cool pillow for sleeping, how would he sleep when he found a hot pillow of feathers instead of the cool one? Is it good for him to have had the very best conditions always? Have they strengthened him?

The answer is that there will be some discomfort, but that the correct instinct formed under the pure conditions should save the boy: thus if, up to a certain age, he has never smoked, then he may try to smoke, but the disagreeable effect should keep him from trying it again. If the pure conditions have not given the correct instinct as a strong possession, then, to that extent, they are a failure.

There is another objection to the "ideal" conditions, and especially to the purest diet: this is, that it may take away a boy's energy. Having been used to blood-pressure, urging him on to activity, he finds scarcely any blood-pressure at all now, especially if his foods be wrongly chosen. Indeed there are cases where a man has almost ceased to be a man through a diet too utterly tame. On the other hand, a well-chosen diet, gradually lessening the extreme blood-

pressure to a minimum, seems to suit most people who have tried it fairly. I have many letters from married men who say that their physical and other powers are at least equal to what they were before, but are now at length *under control*.

Another objection is that the immediate effects of the purer ways may be unpleasant. So long as we admit this when we recommend the purer ways, and so long as the experimenter knows that these immediate effects are only natural, because of his past mistakes, then there is little objection to them. The true objection is to the unfair crank who tells us that this or that way will succeed in all cases at once without unpleasantness. In most cases the promise is utterly false. Once again, imagine the body to be a cistern clogged with refuse. You wish to flush that system by a stream of pure water. You cannot get at it directly to empty it out. That stream of water, after it has left the cistern, will be foul and unpleasant. But let it run for a few days, and by degrees it will have removed the refuse, so that now the cistern should keep clean constantly. Or imagine yourself setting about the task of cleaning Canton in China. Layer upon layer of the veriest filth is to be seen in the streets, yet the people are comparatively healthy and have been for years. Picture Canton as it might be in a hundred years, with clean streets and houses and people, and those people would be far healthier; they would scarcely be recognisable as inhabitants of Canton. But the process of cleaning the city would probably result in

a large number of diseases and death while you were stirring up those layers of filth.

There is another objection, and this is that the person will become faddy, self-conscious, introspective. Yes, perhaps he will. But the other risk, the risk of destruction and death if there is no care, if there is no teaching, is greater. It is hopeless to pretend that people know what is best for themselves; that people extract lessons for themselves and then apply them. The genius does; the average person does not; he must be taught. Take my own case. I played games; I had flowers and fruits in the splendid garden round me; I had essays to write; and so on. Neither the games nor the plants nor the English composition taught me their lessons. It was only after I had lived a quarter of a century that I learnt the lessons by conscious care.

Besides this, there is little danger of faddy, self-conscious intuitiveness if the aim be all-round fitness and if the attention be not concentrated on some disease, on the avoidance of some one type of mistake. The methods which I suggest in this book, such as leisurely eating and full and rhythmical breathing through the nostrils, are methods not for morbid self-introspection, but for all-round fitness and self-control and self-expression.

This is an answer to the objection that it is a mistake to fix a boy's attention on so undesirable a topic. I have carefully avoided fixing his attention here. There was no need. Nearly all the advice I have given can be treated as advice not merely for

this particular purpose, but also for athletic success, intellectual success, and even economical success. If the boy sets his heart upon improving at cricket, getting a scholarship, saving pocket-money, he will find these ways just as useful as he will if he sets his heart on pleasant self-control.

And we must remember that, even if we do "put some ideas into the boy's head," we are likely to put them in in a less objectionable way than the stable-boy, or the school-joker who first introduced me to this side of life. I never heard a word about it, except "Hush!" until I had it introduced to me by way of foul stories and fouler sights.

All the time we must keep in view such an ideal as Farrar suggested, when he wrote:—

"That man approaches most nearly to such perfection as is attainable in human life whose body has been kept in vigorous health by temperance, soberness, and chastity; whose mind is a rich storehouse of the wisdom learned both from experience and from the noblest thoughts which his fellow-men have uttered; whose imagination is a picture gallery of all things pure and beautiful; whose conscience is at peace with itself, with God, and with all the world, and in whose body and spirit the Divine Spirit finds a fitting temple wherein to dwell."

But we must not demand that all these perfections shall appeal to every boy, to the extent of inciting him to patiently unswerving self-control. Mr. A. C. Benson sounds a useful note of warning to the schoolmaster: "Let him remember," he says, "what he would himself have thought of such offences as a boy, and let him try to indicate a motive which, if it is higher than the average view taken by the boy, should at least not be out of his

horizon. . . . The thing to be desired is that the arrow should hit the target and not fly over it. . . . If the boy does not wish to comply for the better reason, it will be necessary to fall back upon the other." This may seem a concession, but it is assuredly one that Jesus Christ allowed.

Then, again, "it must needs be that stumblings come." Puerile nature will be puerile nature. We must not brand the boy as a hopelessly wicked and profligate desperado, but must rather teach him as I was taught—though only very late in life. "The proper tone of mind for life and work seems to me to be a quick putting behind one of all failures, slights, and mishaps; a daily and hourly generation of pluck and determination to go on and make it all much better than it has been up to now or is. A cunning watchfulness over every leakage of energy, and prompt damming of the hole. A carefully maintained poise between the present and eternity; or, the now of immediate necessities and pressing claims and the future of ultimate helpfulness and solid value. One is always labouring at these two little heaps: the *now* heap (by reason of one's steps to the then, one being necessarily taken *over* it) is always getting flattened out so that a nice level track is left behind."

It is especially at the start of the reform that we must keep up our heart, and know what we may have to expect before we can win the game. A friend kindly lets me quote this valuable piece of personal experience from a letter of his, the wording

of which I have slightly altered. "I had to give up my sound sleep for a whole month, during which I retained and (so I suppose) reabsorbed the seed by dint of the use of cold water at the bottom of the spine (as you told me), and vigorous exercise—especially the kicking that (?) Edward Lyttelton suggests—or interesting work—it will seem strange to you that my subject was Trigonometry! It kept *me* busy—that was all I wanted. When I slept, which was for less than two hours a night on the average, I slept like a clod of earth, and yet alert and ready to wake at the very slightest sense of danger (which was generally in the early morning hours). I used your advice and suggested to myself that I should thus wake, just as one self-suggests to wake at five o'clock. My daily work—I carefully chose the time of year when it was lightest and least important—was not easy to get through: I felt over-full. I suppose my greatest help was the muscular relaxing; had I clenched my muscles (as I used to do during my generally unsuccessful prayers) I think the result would have been different. As it was, there seemed to be very little contention. I suppose you will know what I felt when I tell you that the fight seemed to be going on not against a power outside me, as it used to, but quite a small battlefield in my brain. It was a matter not of resisting, but of lifting thoughts. Was it fanciful that, if I could make that battlefield the top part of my forehead, I was safe? That was where I kept my attention, while I breathed chiefly with the top of my chest. This is a long, "faddy"

story, but I know you want to hear. I'm all right now—quite light and vigorous. I need less sleep than I used to. For safety I keep up the self-suggestion to wake if ever there is danger. So far as I know I haven't had any loss for many weeks now . . . Why don't you publish your advice? Coming from you it would be so different from the usual advice by heaven only knows who . . . By the way, I don't at all agree with your diet scheme. I refused and still refuse to alter my diet. If I'd gone on to better foods, as I daresay they are, how could I have known that I should be safe if ever I went back to the ordinary meals? As it is, you see, supposing this fine state keeps on—and I see no reason why it shouldn't—I shall be sure of myself anyhow. *Then I can easily change the diet if yours really is better.*"

Present customs and conventions and conveniences are apparent limitations to self-control. But these we must regard as we would regard hazards at golf—we must treat them with respect but without fear; they must compel us to win a game in which we are handicapped severely, rather than a mere "walk-over" against an opponent who is no match for us. Without inviting him to knock us down, we should learn by any fall, and take good care that we do not fall in a similar way next time.

In a word, every limitation is so much the more for our credit and self-respect and strength and inspiration when we have won in spite of it. Every obstacle is a privilege.

CHAPTER XLVII.

GENERAL CONCLUSIONS.

THE easiest way for managers of boys and for boys themselves is to *prevent* mistakes by early training, by the early mastery of many alphabets, such as those suggested in Chapter VII. and in the whole book itself. The boy will be unlikely to make mistakes if he has learnt a little simple knowledge, re-inforced by practice, of cleanness and excretion, eating (how to eat, what to eat, and what not to eat) and drinking, breathing, repose, positions and expressions, exercises (especially trunk-exercises), play and hobbies, self-suggestion, co-operation, candour—all for the development of inspiring self-respect, and in order to abolish the silly notion that some parts are improper.

“One can only learn to think rightly of any subject by learning to think highly of it.” This is a great principle of success. Thus, instead of blushing, or saying or thinking “Hush,” when we hear or speak of sex, we can rather take Grant Allen’s view. “To the fact of sex,” he says, “we owe our love of colour, of graceful forms, of melodious sound, of rhythmical motion, the evolution of music, of poetry, of romance, of painting, of sculpture, of decorative art, of dramatic entertainment. From it springs the love of beauty, around it all beautiful arts circulate as their centre. Its subtle aroma pervades all literature, and to it we owe the heart and all that is best within us.”

It is easiest to start aright. But it is not difficult to remedy a bad state of body and mind, and a tendency to the mistakes, by similar means. To them may be added, without much obtrusiveness, the use of cold water at the base of the spine, the raised breathing (with abdomen in), the violent exercise to expend excessive energy, the seeking of publicity when that helps, and, in general, the seeking of good conditions, or the imagination of good conditions under which the mistake would be impossible, such as the society of certain people.

But, in both these cases—in the case of prevention and in the case of cure—there must be preparation long before any time of trouble. We must not be too proud to train and to seek favourable conditions till we are strong enough. “Damn whatsoever thou doubtest.” Lead not thyself into temptation.

And there must be patience while the alphabets are being mastered. The patience will be easy enough if a boy masters one letter—such as leisurely eating—and then uses that as a basis for self-improvement, reminding himself of that conquest, and saying to himself, “As I won that, I will also win this.”

So with his expressions. Let him be very careful what *impressions* he receives now; let him avoid the bad. But if he has received the bad, unawares or through wilful mis-choice, let him see that he divert it into satisfactory expression, and not nurse it and fuss about it in morbid despair and self-disrespect. Let him remember that impression leads

to expression, and that he can easily direct that expression (for instance, to exercises like those of Chapter XXV.), if he takes it in time; let him remember, on the other hand, that repression leads to expression some day, and that he cannot so easily direct *that* expression. It is more like the pent-in volcano.

Yet all the time he must be convinced that the mistake is a mistake, and, with will and tactics, not inevitable. It may be well to quote two high authorities who hold this view: namely, Sir James Paget, and Professor Clifford Allbutt. It is possible and it is right to *prevent* the temptation long beforehand, rather than, as it were, to invite its full stress by being passive. Without fussiness, one can think of the "eternal verities" within us (Chapter XLI.), or of some idea interesting to us, perhaps the imagination of success at some game. Or we can play, or work, or work for the sake of success at play, or use some other temporary help (cold water, etc.). Anyhow, Sir James Paget says:—

"Some of your patients may expect you to prescribe fornication (this would apply to other mistakes as well). I would as soon prescribe theft or lying or anything else which God has forbidden. If a man will practise uncleanness he must do so of his own choice and on his own responsibility. Of all my patients who have talked to me about fornication, I have never heard one say that he was better or happier for it, and several have said they were worse."

Dr. Clifford Allbutt said, in answer to questions addressed to him :

1st question—"Is the physical gratification of sexual desire necessary to health in man or woman?"

Answer—"I think certainly not. . . . The mere enjoyment of such intercourse at intervals without such higher satisfaction" (*i.e.*, the satisfaction derived from wife and home and children) "would I think do more harm than good, physically, as well as morally, by lowering self-control, and keeping the higher emotions still unsatisfied."

2nd question—"Does injury to health ensue from suddenly giving up such gratification?" *Answer*—"Certainly not, unless perhaps the abstainer still allows his imagination to run riot in the same direction."

In answer to another question, "Would the bringing up of boys in a more moral atmosphere diminish physical passion for sexual indulgence?" he said, "Unquestionably. This is one of the most pressing difficulties of the age."

A boy must keep his ambitions, his very own ambitions, constantly before him, all and every one; for he will need them all. If it helps him at all, let him take the map of life in Chapter X., as suggesting some of the ambitions which he would do well to have and to hold.

Let him realise that the aim is not merely to avoid one mistake, but to avoid all mistakes—greediness, slipshod hastiness, loss of temper, physical dirtiness: to avoid all these, and to get positive

poise of body and mind. Then he will have perspective, will see how important some things are, how trivial others are, except as means to ends. He will look forward, and prepare for the future: he will be calm and not waste energy; he will be able to adapt himself promptly to new needs.

However great care he takes at the start, and he and his managers can scarcely take too much, his ideal must be to be safe anywhere and anywhen, not merely in one set of conditions only. He may, as in the game of Touchwood, return to touch wood every now and then, but, if he is always touching wood, never venturing from tree to tree, he is no sportsman, no boy; he will be no man. This eventual freedom must not tempt him to take too great risks; he must show every sort of forethought without fear-thought, till he is thoroughly strong, with clean instincts.

The idea of a Hindu Yogî will show, in an extreme way, that attention to these details mentioned in this book—and they are only a few selected out of many—must not mean slavery to these fads always. He says: At first that the Yogî who wishes for self-control and freedom and spirituality, must walk in a very narrow way, eating just enough of this or that clean food, and avoiding all other food; seeking places where there is silence and solitude, where nothing will disturb. At this stage of his training, a mouthful or two of the wrong food may upset him; a slight sound may upset him. But this is only while he is preparing himself. There must

come a day when no food will hurt him; there must come a day when a cannon fired off close to him will not disturb him. But to begin his training by eating all sorts of food in excess, and by standing with his ear close to a cannon when it was being fired off, would be sheer madness.

Or we may compare a Cricket-stroke. A boy tries to play, and he plays crooked, runs a great risk of being bowled, and puts very little power into the stroke. Almost the whole of his mechanism is wrong. Now let him attend to that mechanism, to the straight lunge of the left foot, as the fencer and boxer do, to the work with the shoulder, and so on. Let him practise for a few minutes day after day, until he has got the right habits instead of the wrong. Then, and not till then, he can go and face any bowling with a good chance of success. He has no need for any such "fads" as bedroom-practice when once he has acquired the alphabet of play by constant repetition. Directly he has become a normal cricketer, he can express himself freely and pleasantly and successfully.

Nor should he practise morbidly, but in confidence that he will be able to express himself freely and satisfactorily some day.

And, even if he has made mistakes, still let him have confidence, because, once again, there are so many causes of mistakes, especially in these days of city-life and worry: because there are many corresponding helps against mistakes; because most of these helps are for general fitness and unobtrusive:

because few of these helps are known : because fewer still are practised : and yet the number of mistakes is comparatively small. With more knowledge, the number of mistakes will become far smaller, till eventually, let us realise, such mistakes will have disappeared. Then we shall be living on a higher plane. Let a boy be sure that this plane is within his reach, if only he will be patient in climbing the ladder and not attempt too hard tasks at first, not expect to have the strength of a full-grown man, while he is still a child.

And if he has formed bad habits, now, this moment, he must quietly and leisurely *know* that he is henceforth going to play the game, and be sportsmanlike, and loyal to his fellow-men and women. You must never say die, but, on the other hand, must not, as it were, rush untrained into a three mile run after a too heavy meal. You must “ understand the reason, and all the reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons, and the thoughts that lead to the temptation. Frequent the places, associate with the persons, indulge in the thoughts, that lead away from the temptation. Keep busy ; *idleness is the strength of bad habits*. Do not give up the struggle when you have broken your resolution *once, twice, a thousand times*. That only shows how much need there is for you to strive. When you have broken your resolution, just think the matter over, and endeavour to understand why it was you failed, so that you may be on your guard

against a recurrence of the same circumstances. Do not think that it is an easy thing that you have undertaken. It is folly to expect to break off a bad habit in a day, which may have been gathering for long years."

CHAPTER XLVIII.

A LETTER TO A BOY.

10, St. Paul's Road, Cambridge,

1904.

Dear Jones,

You want to know what you are to do. Well, the first rule is to think sensibly; remember that a great many important things depend on you and your health; realise and know that every part of you is to be respected and to be treated by you at least as carefully as you would treat a favourite cricket-bat, a favourite flower, a favourite dog, your little sister, your mother herself.

I should advise you to get some good ambitions. You need need not tell anyone about them—I never told anyone about mine. I wanted to become a great cricketer—to bat like Jessop (but with Fry's average), to bowl and field splendidly. I have not become a great cricketer! But the ambition was good for me. I also wanted to play racquets and tennis decently. So I imagined myself playing them magnificently! Fives is one of the healthiest games to imagine.

Not only that, but, in order to play them decently, I thought about my strokes and my tactics and my general training. And I practised and practised the movements of the strokes in my bedroom. Few, if any, people knew that I had the ambitions: but I had them, and I held to them. And I have them and hold to them, and practise, still. It may be silly to keep that cricket ambition. But I like it, and it helps me, and, until I write this, probably no one has guessed!

So get your ambitions—perhaps they will not be athletic at all. You want to get a scholarship. Imagine yourself succeeding, and then, remembering how fine it would feel, practise in order to succeed.

Only try rather to beat your past and present self and its standard than to beat Smith. Practise and play not in order to win but in order to play better. The Greek phrase for “better than ever” was, literally, “himself better than himself.”

And observe good players.

You probably have some hero or heroes—or perhaps a heroine. When you are in difficulties, picture them as really with you, hear them telling you to stick to it, to play the game like a man, to practise, to keep up your patience and pluck, to behave just as you would if they were in the room. No one need guess. Even if people did guess, you must make up your mind to stand some chaff. I get plenty of chaff because I never eat flesh-foods. But so long as I'm fit I don't mind. I often score by being the first to start laughing.



FIG. 206.

(*Photograph by Mason*)

Face p. 537.

Be sure that such helps as these are well worth while if they can make you too proud to behave like a silly little fool!

And often and often remind yourself—quite unobtrusively, of course—that you have the power to better yourself all-round: your work, your play, your appearance—everything. Remind yourself that your fight against your bad habits is a good game to win, and that your friends—including your heroes and heroine—would be unspeakably pleased to know you have won that game.

It will need courage, perseverance, a lot of cheerfulness, still more cleverness (think how clever Hackenschmidt really is). But what's the use of a game if it doesn't need all this?

This little illustration shows you what I spoke of just now, myself practising long before a match—months before it. I practise the strokes (as in this photograph); I practise starting in different directions—foot-drill, breathing to help me to last and keep my head, and so on. And I pay attention to diet.

When I get beaten, of course I don't like it! But, as soon as I can, I begin to think it out again, and sometimes to ask people what I did wrong. Then I say to myself that next time I shall win—or at any rate play better—and I peg away steadily, and privately.

Now though I think that games themselves are quite as much worth doing well as anything is, yet it isn't really the games that do me most good. It is

the spirit they are giving me, and especially the spirit of more self-respect, less self-disrespect. In spite of defeats, I know that I have improved myself and shall improve myself. I believe that any other duffer could. The ways that I have found useful in learning games, I have found useful in learning essay-writing, history, philology, French, everything—including general and special self-control.

The result of it is that though, as a boy, I felt sure I was going to a burning hell for ever, and though I would always despise myself as a beast, now I feel healthy. It isn't that I have done wonders: it is that I have used sensible helps and have tried to regard self-control as a game well worth winning and therefore well worth training and preparing for.

Now the sort of exercises I offer you in this book will, I hope, be a good outlet for your energy when you seem over-energetic (it's no disgrace to be over-energetic), and a good hobby for odd or idle moments.

But by themselves they are not enough to give you self-control. You must not be selfish. You must, when you get a good chance, help some one else. You can drop a word or two, without being an obnoxious prig. You can ask So-and-so whether it isn't silly and *infra dig.* to make such mistakes as you know he's making.

Remember that, as a rule, the boy who can play games well, and "play the game," and defend himself and others with pluck and skill and without pugnacity, is not thought a prig. So attend to your

physical fitness. Do those exercises in moderation. Add others which seem good.

It would not be a bad plan to form a Fitness-club. Any boy who isn't fit and doesn't want to be fit need not join—in fact, he must not join, for he is not really a boy at all, is he?

But you must be equally keen about your work. Do that in the same spirit. You may not see why it is any use to learn all those lists. But it's a game that you have to play, and you may as well play it with as much skill and pluck and patience and honesty as any other game. I often hear people abuse the Latin Grammars and Divinity lessons. I've been through years of them. I began before I was seven. And I've also read and learnt lots of *really* interesting and useful things. And I've seen boys who have been taught, apparently, *only* what was interesting and useful. Well, take my word for it, they aren't the happiest or the finest men to-day. There is something lacking about most of them. Precisely what it is I cannot tell you. But somehow I suspect that what they need is a few doses of rather dull drill, such as Divinity and History and most other lessons gave *me*. Candidly, I don't remember what I learnt, except about St. John being imprisoned in the Castle of Machaerus, and alnum trees being really alnum trees, and Tartan Rabsaris and Rabshakeh, and St. Paul's missionary journeys, and other sounds; but I do remember how I learnt them, and the dull drill now seems far from valueless.

It was difficult, yes. But every difficulty is an opportunity and a privilege. And that's what I want you to see. It's the "hard game to win" that is your chance of becoming a man. You may fail. But stick to it. Say to yourself that you *will* remedy your weaknesses, as I said to myself that I *would* remedy my ugly style at Tennis. You have the power, and, directly you realise how splendid a time you will have when you have won self-control, you will decide to win it.

But do not try too hard a match at first. Practise and train under easy conditions long before there is likely to be any match at all. Perhaps the very best time is the time when most people practise and train least—just after a match. That is *the time not* to go out of practice and training.

The great sin is to despair—or even to worry anxiously. Your duty is to realise or imagine yourself as succeeding, to repeat the picture, and then very soon, leisurely yet energetically, to *do* whatever will bring about the result.

Suppose you have a bad temper. Do not despair. Do not curse yourself. It's at any rate a sign that you are lively, not a sleepy potato. Now imagine yourself* in a good temper, repeat the picture, and *do* whatever will make it a reality. For instance, breathe quietly through the nostrils, untie your hands, unknit your forehead, look at something in the distance, think of some harmless thing that will make you smile.

Your greatest help will be the New Testament, if

* Or some one else, if that is easier to you.

you find out what the *meaning* was, and then express that meaning in your own words so that you understand it. In one of the Chapters (XLI.) I give some instances of my own wording: that wording of the Lord's Prayer has taken me, I suppose, ten weeks of hard work at the Greek, at commentaries and dictionaries and grammars, at the New Testament itself (so that I might find out what Jesus Christ *said* from what Jesus Christ *did*). I expect it will take me at least a week of every year to study that single prayer further. My version is only improving. I do not offer it instead of the accepted translation: but only because it may help you to see what the Greek words may have meant.

And now good-bye and (I was going to say) good luck. But I can wish you something better than that. I can wish you good pluck. I need not wish you opportunities, good games to win. You'll have plenty of them. They are what you and I have the right to expect. They are free gifts of God in abundance to all. Never be an atheist. The atheist is so unobservant. He has not noticed that, whatever else the human being lacks, at least he never lacks what by itself proves to me that the Power of the universe is Divine: he never lacks the most magnificent possessions, opportunities.

And you, an Anglo-Saxon, have inherited the right way of dealing with any opportunity: indeed, the right way of dealing with life. For life *is* opportunity. You have inherited the spirit of playing the game—fairly, pluckily, cheerfully, skilfully, and

with practice beforehand. That spirit, which you learn in sport, apply also in work and in everything that you do. And I can safely say that, if you do make any mistakes through cherishing that spirit, they will not be mistakes which will lead you to the undesirable state of self-disrespect. Sensible self-control and practice in it, sensible self-knowledge and self-correction leading to self-respect, sensible self-expression—this is what I want myself, and what I should like you to want. Only I think you will understand it better if I call it “Playing the Game.”

Yours very sincerely,

Eustace Miles.



APPENDICES.



APPENDIX I.

A THEORY ABOUT EXCESSIVE BLOOD-PRESSURE

(With a contribution from a qualified medical practitioner).

DR. Alexander Haig's great work on "Uric Acid in Causation of Disease" is an extreme statement of an important principle. Lately Dr. Haig has epitomised that work, but most of his language is, unfortunately, far too technical for a boy's reading. One or two quotations, however, will show the importance of his theories from the boy's point of view. Whether he is right as to the causes I do not pretend to decide. According to him there seems to be just one cause, namely, "uric acid." But about the symptoms there can be no doubt whatsoever. He shows how there is something that causes discomfort, which in a mild form we may call dis-ease, and in a severe form disease. The fine pipes or capillaries of the human system, through which the blood should circulate freely, are clogged; perhaps they themselves may be unelastic and half perished. This throws extra work upon the heart, which makes every effort to clean the pipes by a constant stream; but the clogging renders the work of the heart very severe.

Now the feeling of discomfort may be relieved in many ways: by certain drugs, especially alkaline drugs, which may clear out the acidity; by blood-letting; by certain mistakes; as well as by water-treatments, exercise, and so on.

In this Appendix we shall say little about remedies, or even, at present, about preventives. These we have tried to give in the book itself. Rather we wish to find whence comes this discomfort, especially when it is due to blood-pressure. And we need not so much ask, Why do people make mistakes? as, Whence do they get the condition which tempts them to make mistakes, whether these mistakes be of one kind or another, whether the individual flies for relief to alcohol or tea or coffee or certain drugs, or to some other palliative?

Here are some quotations from the Fifth Edition of his "Uric Acid" (Churchill and Co.), pp. 285-286, 144, etc. I have ventured to make a few trifling alterations in the wording, which is still, unfortunately, unnecessarily technical and obscure. The words in square brackets are my own.

"Mental depression is a concomitant symptom of the uric acid headache, and I soon found that by influencing the uric acid I could produce or remove it along with the other symptoms.

"The condition which accompanies the uric acid headache, forming a sort of halo round it, is one of dulness and inability for effort, either mental or bodily, with forgetfulness of names of persons and things. It is closely related on the one hand to sleepiness, and on the other to a disposition to take the worst possible view of self and all that concerns it. [We might add restlessness and fidgetiness as another symptom.] In this condition, self-reliance is absolutely gone, extreme modesty is common or even habitual, a feather-weight will crush one to the dust, and even the greatest good fortune will fail to cheer.

"One who is roused from such a state will show irritability and temper quite out of proportion to the requirements of the case, so that those around the sufferer are soon able to diagnose the condition for themselves.

"It seems to me that mental depression is occasioned by a

slighter grade of the same condition that produces the uric acid headache; that is to say, by a less intense collæmia, or by collæmia together with debility or with weakness of the heart which prevents the great rise of blood-pressure that occasions the headache: while I now rarely or never have enough uric acid to produce a bad headache, I still occasionally have enough to produce some irritability and mental depression: though this also is slight compared to what it used to be.

“On the other hand, clear the blood of uric acid by the use of any of the drugs, etc., which cause it to be retained, and, as the blood-pressure is reduced and the pulse-rate quickened and the urine increased, the mental condition alters as if by magic, ideas flash through the brain, everything is remembered, nothing is forgotten, exercise of mind and body is a pleasure, the struggle for existence a glory, nothing is too good to happen, the impossible is within reach, and misfortunes slide like water off a duck's back. This is well-being. To such an extent are we the creatures of the circulation in our brain.

“The cause of misery is central (the circulation in the brain), but the mind seizes first on one subject and then on another about which to worry itself [or shows other unpleasant tendencies]. This young man, described in “Punch,” though in exceptionally fortunate circumstances, could find no more serious causes of worry than first whether his dog loved him enough, then whether he loved his dog enough. But no doubt he extracted as much misery from these as another man with a similar condition of brain-circulation would extract from apparently more serious troubles. The fact that the cause is central, not external, is abundantly proved by the mind wandering to cause after cause as each in turn is shown to be a mere shadow. Is life worth living? That depends on uric acid.”

Dr. Haig mentions how his theory is corroborated by Professor Lange of Copenhagen, Dr. G. Hoffman, and others.

On p. 144 and foll. he treats especially of the desire for relief. He says:

“It seems to me to be a fact of some interest that the desire [for the mistake] appears to increase with high and rising blood-pressure, and to be slight or in complete abeyance with low or falling blood-pressure; and, as the act itself tends to produce low and falling blood-pressure, it tends to remove the desire for a repetition of the act.

“ Further I think that, as the act produces low and falling blood-pressure, it will of necessity relieve conditions which are due to high and rising blood-pressure, such for instance as mental depression and bad temper [and fidgetiness]; and, unless my observation deceives me, we have here a connection between conditions of high blood-pressure together with mental depression and bad temper [and fidgetiness] and the mistakes; for the act will relieve these conditions and will tend to be practised for this purpose.

“ I think, therefore, that we should do well to bear this in mind in such cases, and that, where they are obviously associated with high blood-pressure, *we would do better to assist nature in lowering this pressure*, than in attempting to fight against her [only] with such feeble weapons as mental and moral suasion; that, in a word, we should treat the morbid conditions present in the circulation, and leave morality to right itself when a satisfactory cerebral circulation has been restored by the use of suitable diet or drugs.

“ These effects of the act on the blood-pressure account, no doubt, for the calm and good temper which follows the act, and also probably for the terrible storm of passions which may follow in either sex if the desire is not obtained and consequently the blood-pressure is not relieved, and these in turn may account for not a few of the murders and suicides of every-day life which are often so obviously connected with sexual relations.

“ Here again my remarks about the mistake will apply, for the poor wretch under the dominion of collæmia and high blood-pressure is in no [?] way accountable for his or her acts, and is, as the jury truly put it, temporarily insane; and it is useless to appeal to the *mens insana* which is the result, while leaving untreated the *corpus insanum* which is [one of] the cause[s].”

Sir W. F. Wade is quoted by Dr. Haig as saying “ that venesection gives similar relief; but that after each repetition the symptoms return more quickly and are more severe. It is not difficult,” Dr. Haig continues, “ to see why a venesection should give relief; for every similar loss of blood is followed by a rise of temperature, probably because the venesection will make the blood less alkaline, less able to hold uric acid in solution: it will clear the blood of uric acid.”

Dr. Haig himself compares the effect of opium with the effect of the mistake. He says:—

“ I have been much interested to see that the connection between

sexual appetite and blood-pressure or (what is the same thing) the mental condition which blood-pressure produces, has been noticed by the opium-eater; in whom these variations of blood-pressure are seen to perfection, and in whom also they are due, as elsewhere, to the amount of uric acid present in the blood, so that they can be completely controlled by the salicylates and other means of controlling the uric acid. Thus in *L'Encéphale*, 1887, p. 306, we are told by an opium *habitué* that during the stage of opium well-being, in which the capillaries are free and the blood-pressure low, there is no such desire; whereas later on, in the stage of rebound, of misery with high blood pressure and craving for a fresh dose of the drug, the desire is great, and the mistake brings calm with it. Some have asserted that it is oblivion men seek for when they take opium, cocaine, etc. I believe this to be a great error. Give me an eternity of oblivion, and I would exchange it for one hour with my brain-circulation free from uric acid; and opium or cocaine will free it for me, though, as I shall show later on, there are other and better ways of obtaining this freedom."

On p. 152 Dr. Haig says:—

"It must never be forgotten that the depressing effect which uric acid produces tends to increase itself, so that once the ball is set rolling it will roll down the hill. When uric acid is in excess in the blood, then the circulation in all the organs and tissues of the body is slower; hence we get, among other results, a slower and less complete interchange of materials between the blood and the tissues: that is, a general slackening of metabolism, which in turn means a smaller formation of urea and of the acids and acid salts that usually keep pace with urea. When the urine is less acid, the blood is more alkaline and holds more and more uric acid in solution; thus we have more and more collæmia, and depression of mind and body and metabolism."

(1.) Dr. Haig gives a table of the amount of "uric acid" in various foods and drinks. He says it makes no difference whether we put this "uric acid" into our system in the form of meat or other foods, or whether we make it by fatigue, etc., within ourselves.

(2.) A second source, he says, is too much Proteid,

too much body-building material, more than the system requires. All the excess, he says, which cannot be stored up in the body, turns to "uric acid" eventually. This "uric acid," he says, is practically the sole cause of human evils. And one gathers from his works that individuals differ scarcely at all as to the effects which different kinds of "uric acid" have upon them. Dr. Haig says, in effect, Put in so much "uric acid," no matter whether it be as meat or peas or tea, and it will have the same effect on blood-pressure.

Instead of giving Dr. Haig's Table, I give Dr. Walker Hall's. The latter recognises, as we shall see, difference between different "Purins," so he calls them, and between the powers of different individuals to hold them with impunity, or to remove them with ease. See further the Diagram in a previous Chapter:—

(1.) IN FLESH-FOODS.

(Rough estimate of grains per lb., chiefly from Dr. Walker Hall.)

FISH—

Cod	- - - - -	4.1
Plaice	- - - - -	5.6
Salmon	- - - - -	8.1

MEAT—

Mutton	- -	6.7 to 8.1
Pork and Ham		8.0 to 8.5
Beef	- - - - -	7.9 (ribs), 9.1 (sirloin), 14.4 (steak), 19.3 (liver).
Rabbit	- - - - -	6.3

BIRDS—

Turkey	-	-	-	-	8.8
Chicken	-	-	-	-	9.1

(2.) IN OTHER FOODS.

EGGS, MILK, CHEESE, BUTTER, BREAD—

Some say these contain little or none. Eggs are the most doubtful. Probably fresh eggs contain none, less fresh eggs a little.

Oatmeal	-	-	-	-	3.4	Tea (dry Ceylon)	-	175
Peameal	-	-	-	-	2.5	Coffee (dry)	-	70
Haricot Beans	-	-	-	-	4.2	Cocoa (dry)	-	59
Potatoes	-	-	-	-	0.1	—————		
Onions	-	-	-	-	0.1	Lager Beer	-	1.0
Asparagus	-	-	-	-	1.5	Pale Ale	-	1.3
						Porter	-	1.3

(3.) As a third cause you must remember that, suppose you have so many extra grains of “uric acid” in you, then it makes little difference whether you get rid of ten grains and add another ten grains by food, or whether you take some acid, as with alcohol, which prevents you from getting rid of the first ten grains at all; so that, not as a creator, but as a preserver of “uric acid” in the system, we must mention not only the “uric acid” foods and the excess of Proteid, but also those things, especially acids, which tend to keep the “uric acid” in the system.

Dr. Walker Hall prefers to call the material Purins. He has added a good deal to Dr. Haig's information. With regard to eggs, it may be that fresh eggs have no purins, whereas unfresh eggs

have more and more : apparently the "animal" inside the egg is using up the Proteid, etc., and giving out waste-products instead.

Dr. Walker Hall also allows for personal differences. He will not admit that a given amount of Purin-containing food will always produce the same effect in different people. You, he would say to one patient, have a power to get rid of or counteract the Purins in meat, or indeed any Purins. You, he would say to another, should avoid red meat: take, by preference, chicken or fish. Another he would advise to be extremely careful and to take not even the pulse-foods (peas, beans and lentils), but to confine himself to Purin-free articles of diet.

His table may be a rough guide to many: it may be worth a great deal, only eventually it must be judged by its results.

The Purin-crystals are supposed to be somewhat of the appearance in Fig. 207, which of course represents them highly magnified. They are found in the tissues of gouty and otherwise diseased persons.

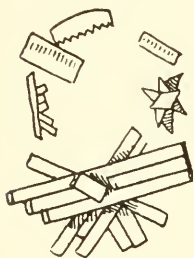


FIG. 207.

A qualified medical man, of exceptionally wide experience, who has himself tried the Purin-free diet and benefited enormously by it, and who has numerous patients following his advice and also benefiting by it, has kindly

written me the following notes about blood-pressure in so far as it is caused by foods.

In case there should be any misunderstanding, he has not written these notes with reference to any particular mistake. Like myself, he treats the matter from another point of view; he tries to get at causes not only of this mistake, but also of gout, rheumatism, neuralgia, gouty headache, depression, dipsomania, and so on.

Take the last, for instance—dipsomania. I had a friend who did not care to drink alcohol except after he had had a meat-meal. Then, though he preferred not to drink and not to smoke before that meal—say for a fortnight—he now rushed to whiskeys and sodas, beer, cigars, novels, and magazines.

In my own case, when I have taken meat-extracts by mistake during the past eight years, I have found that cramp came on, or else some other form of depression, whereas cramp and corns and colds and many other undesirable things, once my familiar visitors, have been unknown to me otherwise during those eight years. No other condition had I changed except my diet. I had given up flesh-foods and had taken other nourishing bases in their place. Indeed, during these eight years, I have had less fresh air, less vigorous exercise, more trying work, than before.

I have found also that different things affect me differently, in contrast to Dr. Haig's assertion: for instance, though it may be entirely different with other individuals. I find precisely the same effects from meat, fish, and fowl, when I have tried them. Nor indeed is the effect of eggs very appreciably

different. Oatmeal also I cannot stand in most of its forms: though the effect of oatmeal is not the same as that of meat. Coffee has a different effect from all these things; it upsets me. Tea has a different effect: at the time, at least, it does not upset me at all. And, in contrast to Dr. Haig's assertion, in my case much excess of Proteid does not seem to have anything like the effect of a drop or two of meat-juice.

Of course in recent years I have studied relaxation, repose, and self-suggestion, but, before I began to study and practise them, I found that the above unpleasant features had already almost disappeared.

"The blood makes a complete circuit of the vessels once in every twenty-seven pulsations, or, roundly speaking, once in every half-minute, the rate being of course increased by exercise and diminished by inaction. During its circulation it exerts a certain pressure on the walls of the blood-vessels, as can easily be demonstrated by the spurting of a severed artery. Much of our daily comfort and indeed of our health depends on the maintenance of the pressure.

"There are three elements involved in this process:

- (1) The power or weakness of the heart;
- (2) The freedom or obstruction of the capillaries;
- (3) The quantity of the blood.

"And it can be directly proved that the blood-pressure increases—

- (1) With increased action of the heart;
- (2) In plethoric or full-blooded persons;
- (3) After increase in the quantity of blood, as after a copious meal.

"And, conversely, that the blood-pressure diminishes—

- (1) With enfeebled action of the heart;
- (2) In anæmic persons;
- (3) After bleeding or considerable loss from the blood by sweating, the urine, or severe diarrhœa.

"Within normal limits the blood-pressure varies almost from

second to second under the influence of the pulse-beat, the respiration, and other incidents of common occurrence. But *for each individual there is a certain standard, which for him is the normal and which stamps him with a certain characteristic feature.* So long as this standard is neither too high nor too low, the individual has perfect comfort. But, when it becomes too high or too low, then more or less severe discomfort is sure to follow. The former type is most easily recognised in the full-blooded or plethoric person who can tolerate only the smallest variations from his normal. For, if it should rise a little, he immediately gets headache, irritability, becomes breathless, perspires, and is generally in a condition suggestive of bursting a blood-vessel, whereas, if it fall a little, he at once complains of faintness, weakness, and a general feeling of lowness.

“The latter type is seen in the anæmic person who is capable of no exertion because he has no reserve-powers. To him life is a serious burden.

“It is therefore important that each individual, for the sake of health and comfort, should keep his blood-pressure within physiological limits, and consequently, should become acquainted with the circumstances in life which are liable to raise or lower it.

“With our present habits of eating and drinking, the danger is always that it should by insensible degrees become too high, especially in youth; and long before it has reached a stage in which it is dangerous to life, a vast amount of harm may be done to the individual, leaving in his constitution marks not easy to repair.

“In youth, when the appetite is good and the habits are active, the tendency is to eat and drink too much; and, as we have seen, the blood-pressure can be raised by one copious meal. A constant succession of these will be certain to cause a high-blood pressure. This, then, is the first cause to be avoided, because, *once the habit is started, it must be gone on with; as, the moment nature in its efforts to clear out the superabundant material from the circulation, has succeeded, a feeling of ‘lowness’ takes the place of the sense of repletion and excessive physical fitness, and an ordinary meal is not accepted with comfort: the craving being for the (now usual) extra-ordinary meal.* In time this is not sufficient, and stimulants of one kind or another are demanded, which are still more illusory in their action and lead to still more dangerous complications.

“The *second* cause, which is well recognised by all medical men,

is an excess of Proteid in the food. Now it seems to be clearly made out that, whether this belong to the animal or vegetable kingdom, so long as more is taken than the system can utilise, the excess becomes converted into waste-material or purin bodies, and is thrown off chiefly by the kidneys. It has been proved by experimentation on rabbits, that daily injection of purin bodies causes degeneration of the liver and kidneys and thickens the inner coat of the smaller blood-vessels, thus reducing their calibre. By this means, therefore, the blood-pressure is gradually increased; because in youth the heart is generally strong, and this acts on an obstructed capillary circulation, so that a degenerated kidney and an excess of blood is bound to raise the blood-pressure. No doubt there is a mechanism in the system which is able to arrange for the accommodation of small quantities of surplus Proteid. But, when excess of Proteid is ingested daily, the results are as above described.

“The *third* cause is the consumption of flesh-food. Fish, flesh, and fowl of all kinds contain, in addition to their nutrient Proteid, a varying proportion of purin bodies—xanthins, hypoxanthins, etc.—which are absolutely non-nutrient and indeed are the waste-products formed during the life of the animal. In due course they would have been excreted by the kidney. In the method described in the preceding paragraph, these after a time raise the blood-pressure and lead to all sorts of diseases fairly well known to the public. Every medical man—even the most rabid flesh-eater—is willing to admit that in Bright's disease the only hope of prolonging the life or curing the patient is to cut him off all flesh-foods at once and for all time. Now long before the actual classical signs of Bright's disease appear, a stage is easily recognised which is simply due to high blood-pressure; and, if the disease be taken in this early stage, it is easily cured or rather prevented, by abstinence from animal food. But the high blood-pressure due to meat-eating does not always wreak its vengeance on the kidney, although that organ is nearly always affected. It may affect the liver or any other organ of the body; and hence a multitude of diseases may arise—all due to this cause.

“*Fourthly*, beer and stout contain purins. And no doubt this explains their effect in causing gout and high blood-pressure. But any kind of alcoholic drink ultimately produces degenerative changes of a kind which lead to high blood-pressure.

" *Fifthly*, tea, coffee, and cocoa contain active principles called theine, caffeine, and theobromine, which are closely allied to the purin bodies and are apt to accumulate in the system and cause the troubles already described, since they tend to raise the blood-pressure. These fluids, being drunk warm, are distinct stimulants to the heart-action, and are believed to diminish tissue-waste; although experiments have always demonstrated the contrary effect. In any case they are decided stimulants to the nervous system, relieve fatigue, and enable more work to be done without the necessity of taking food. They ought to rank as—and indeed they really are—drugs, which should only be used when for some specific reason their effects are desired to be produced. Their regular consumption is simply a habit which, as will now be understood, is not free from danger and should be carefully guarded against.

" *Sixthly*, it is right to mention that one or two vegetable foods—notably peas, beans, lentils, and oatmeal—contain fairly large quantities of purin bodies.

" It will thus be noticed that practically all the foods which contain large quantities of Proteid contain also purin bodies—the only notable exceptions being cheese and other Proteids (Mr. Miles uses one) derived from milk. Therefore, if these vegetables be used at all, it should only be very sparingly; although it should be mentioned that, if peas and beans be consumed in their *fresh* form, the same objection does not obtain.

" The only article of daily consumption apt to bring about a lowering of the blood-pressure is tobacco; and this it does by paralysing the respiratory centre of the heart. It is for this reason that the use of alcohol and tobacco are constantly associated—the former raising and the latter lowering the blood-pressure. Thus the bad effect produced by the one is, as it were, counteracted by a worse effect produced by the other.

" After such a serious indictment of what after all is the commonly accepted food of this country, it will come rather as a surprise to find one single healthy individual in the community. And yet, if a man but uses his powers of observation, it will quickly become apparent that practically no one is in perfect health. There can be little doubt that we are more or less suffering from food-poisoning, and that much more serious results would ensue were it not for the fact that each one is endowed with a

mysterious power of throwing off such food-poisons more or less easily, some with but little and others with very great difficulty.

“It is quite possible to measure this particular power in each individual.

“But when it is known that the best of health and strength can be obtained without any of the risky foods, it is surely much better to fight shy of them altogether.”

Speaking of meat in particular, a writer in the *Lancet* says:—

“‘Meat’—using the term in its popular sense—is highly stimulating, and supplies proportionately more exciting than actually nourishing pabulum to the nervous system. The meat-eater lives at high pressure, and is, or ought to be, a peculiarly active organism, like a predatory animal, always on the alert, walking rapidly, and consuming large quantities of oxygen. In practice we find that the meat-eater does not live up to the level of his food, and as a consequence he can not or does not take in enough oxygen to satisfy the exigencies of his mode of life. Thereupon follow many, if not most, of the ills to which highly-civilised and luxurious meat-eating classes are liable.”

Other disadvantages of flesh-foods have been cited in “*Muscle, Brain and Diet.*”

Professor Mosso would set, among the causes of blood-pressure, etc., the acids which we produce by work within the human body. I speak subject to correction, but I do not remember that in his classic work he has alluded to food of the wrong kind, apart from food in excess, as a cause of fatigue. Yet there is no doubt that the products of the human

body within itself are acid, and among these acids would be uric acid or purins, whichever we like to call them.

Then Mosso would emphasise carbonic acid, which helps to turn the red blood in the arteries into the blue blood in the veins. Every one knows how we take in more oxygen than we give out: that we give out more carbonic acid than we take in.

Others would assign excessive blood-pressure to such causes as indigestion and consequent fermentation and feverishness: and to constipation and consequent clogging.

Others would see other causes.

To what the doctors above-mentioned have said as to the sources, I must add the effects of emotions. Professor Elmer Gates and others maintain that the unfavourable emotions poison the blood, probably making it over-acid. Among these emotions are anger, worry, fear, sorrow, and impure feelings.

And to this list I should add yet another cause: it cannot be entirely separated from the mind, but it is largely physical as well—namely, muscular tension and strain, so closely connected with anger, worry, and fear; and shallow and unrhythmical breathing.

This does not exhaust the causes of excessive blood-pressure, but at least it cites a few of them.

When a person conscientiously tries to avoid all these sources, he is met with a great difficulty. Where is he to get the purer conditions? Consider diet alone. Suppose him to disregard everything else except the purins. He tries a purin-free diet,

hard as it is to secure it outside a bachelor household. He finds a wonderful change, of a very unpleasant kind perhaps. Some people feel no unpleasantness, but most do. The fact of it is that they miss the excessive blood-pressure. It used to give them a feeling of energy: now they are slack, yet restless. Whether they feel lazy and immovable, or whether they feel fidgety and unrestful, anyhow they feel the reverse of self-controlled. The immediate result of the change may be extremely unpleasant in every way. Is there no remedy?

A remedy seems to me to be a gradual and tactful advance to a purer *régime*. If any one took the best of the recipes which I have offered in "Some of my Recipes" (*Routledge*), he would probably find these a good transition-stage. At the moment of writing I have given these meals to 150 people, most of them eaters of the mixed foods. All except about five have been delighted with the tastes and satisfied with the effects, though none of these meals contained any flesh, fish, or fowl, or flesh extract.

Another hint is to attend to individuality. There are many cranks who say, wholemeal bread and apples—this is the sole diet for human beings! But suppose these things do not suit. What then? Well, individuality must be respected, and other things must be chosen. I believe that there is no diet which suits everybody; hitherto, at any rate, I have been unable to find it. Certainly I know of not a single diet which suits everybody in its immediate effects.

The same medical authority who wrote the above notes has also added (see Chap. XVI.) a valuable word about irritants. Irritants, such as pepper, mustard, and most of the heating sauces, may have their use in giving pleasant feelings and helping the flow of saliva and gastric juice and so quickening the digestion; but it is as well to realise what the later effects are.

Notice, as well, certain other things about which the same may be said: namely, that they may have their immediate good effects and so may be worth while now and then, but that their final effects may be to increase the blood-pressure and so produce dis-ease. First and foremost among these things is alcohol. I have a great number of letters mentioning its effects. The most convincing are those when the sole change which the person made in his way of living was to give up alcohol. If he gave up a number of other things as well, it was hard to say that the state of self-control was due to no alcohol.

Then there is tobacco, the immediate effects of which may not be against self-control at all.

The same applies to many of the drugs and tonics: it is not their immediate effects that we condemn so much as their final effects, when they have settled in the system and are passing round with the blood-supply, and clogging that supply, or else settling in the tissues or organs and working their mischief there, creating in the morbid patient undesirable desires.

What if the theories of the above writers and of

myself are correct? What advice do I give? Let me end, as I began, with a personal experience.

In the first place, some may be unaffected by these external and physical "cloggers," if we may call them so. Some may control their body by means of their mind, and especially by means of self-suggestion. I know more than one person who claims to be able to do this, so that, he says, his conditions of food, air, exercise, etc., are almost a matter of indifference to him.

Others may find it better to avoid some things which I can take with apparent impunity, instead of avoiding those things which I avoid. They might find some of these latter—such as porridge—produce little or no discomfort in their case, or they might have to add to my list.

It must be remembered, by the way, that often for days or weeks together I take little exercise, and do much sedentary work of the severest kind almost throughout the day continuously; that certainly I was once very ill with hard arteries, high blood-pressure, being full-blooded and the reverse of self-controlled, restless yet depressed, constipated, a bad sleeper, and so forth.*

I still prefer to avoid the following things, without laying down any law for others; though most people's experiences, on the whole, seem to agree with mine.

1. All flesh-foods, including fish and fowl and meat-extracts: oatmeal (except one kind); and nearly every kind of sugar.

* See "Muscle, Brain, and Diet" (Sonnenschein).

2. Much ginger, pepper and mustard, curry, and strong sauces.

3. Much alcohol. This is the result of long and careful experiment. In fact, after years of careful registration of effects all-round, I am inclined to think that, except for a few immediate objects, when it seems best to work at very high pressure, alcohol does not suit me at all.

4. Fast eating, unless my state of mind be exceptionally cheerful.

5. Certain exercises (especially of strain, riding, etc.).

6. Frowning and tension of eye, tension of spine, and gripping of hands, as when I tend to worry or anger.

7. Over-fatigue of body or mind, especially after exciting exercise or work.

8. Anxiety, anger, and indeed thoughts sent out against any one.

9. Of course, foul or suggestive talk and literature and sights.

10. Warm baths, especially at night, unless followed by cold sponging (at the base of the spine, etc.).

11. Hot clothing at night, except over the feet.

All these things affect me far less than they did before. Their results usually are general discomfort. Perhaps their results may sometimes be disinclination to work. For my own part I do not separate the different kinds of discomfort; I want to get at what causes all or most of them. Let me avoid

these causes, and it seems to me that I thereby avoid this or that or any mistake.

And, to be candid, I feel I might be already immuned from the bad influence of all these conditions, except the wrong emotions of worry, anger, etc., if I used gigantic will-power, and could endure and persevere in the sustained effort.

But at present this is my own preference according to my conscience. I prefer to establish better instincts by the easy mastery of many alphabets. I want to get instincts which will give me more pleasure; I want to get habits to which I shall resort *by preference*, because they attract me more; I want other memories to cease to attract me and die, as the wrong kind of woman, stripped of her paint and finery and distorting corsets and shoes, or as a skeleton stripped of its flesh, loses all its charms, which were seen to be merely charms of the surface and outside the surface.

So, in Racquets, I do not want to play severe championship matches too often. Occasionally such matches are good in order to test my improvement and expose my weaknesses: but it is by quiet and unobtrusive exercises and practices, that cost me little effort and do not annoy other people at all, that I hope to win if I am to win at all.

APPENDIX II.

A DEFENCE OF LATIN—RIGHTLY TAUGHT.

THERE is a tendency for American and other boys not to be taught Latin. When they are allowed to choose their own subjects, they seldom choose this. And—is it partly cause and effect?—American boys are in some respects singularly undisciplined. True, they are open and express themselves freely; but most of them seem utterly unfitted for doing things in which they are not keenly interested; they hate drudgery as drudgery.

Now our boys in England are in a different position. In after life they must, or they think they must, do a great deal of which they will not see the reason (it would not be easy for them to see the reason of it, since no apparent reason exists). They may be called to lines of action which are hopelessly and shockingly unscientific. They may be called to be the slaves of orthodox custom. Now the worst possible training for this career is free self-activity during youth. Among the best possible trainings for it is dull physical drill and dull Classical drill.

The boy who learns Latin learns to concentrate his attention on a matter which does not seem connected with the economy of life, and certainly is not connected with pleasure. He learns to be more accurate and thorough, or less inaccurate and slipshod. True, his motive may not be the highest:

he may learn Latin in order to get marks or other reward or to escape punishment; but that may also be the motive for many of his actions in later life. Why will he cling to his office so faithfully? In order to provide for himself and his children: to get not so much a barren prize as those luxuries which he believes to be the bare necessities of life; to escape not so much punishment as poverty and starvation, or what he considers social degradation.

Now we must distinguish here the merits which Latin has when it has been "learnt," and the merits which it has as a subject while it is being learnt, especially while it is being learnt rightly.

Both when it has been learnt and while it is being learnt it is a training in clearness and directness of speech. The Romans said what they meant, and they said it straight out, though Cicero and a few other writers show occasional exceptions. In modern times this is not the rule (among politicians it is certainly not the rule). The Romans of the Classical period scarcely ever used language for the purpose of veiling their thoughts.

The merits of Latin when it has been properly learnt are familiar to every one. It brings the knowledge of simple yet great works in history, literature, oratory, philosophy, art, and so on. "Look unto the rock whence ye are hewn." Latin is one of the rocks whence our language has been hewn and built, and indeed many of our customs are survivals from Roman times. By reading about the Romans we learn not only to appreciate certain qualities of the

ancients, but also to appreciate certain advantages of the moderns; we learn to bless our own times, because we are no longer slaves, as most of the ancient people were. We are free as never before.

But many of these lessons can be equally well obtained through translations, as Emerson found. I have read most of the Classics in the originals, and I must say I have learnt far more about Classical times from a hundredth part of that amount of reading of translations.

As to the merits of the process of learning Latin rightly, perhaps a sample will help to make some of them clearer. Suppose a boy begins by hearing and speaking this sentence *as* a sentence, not as a series of isolated words:—

Tay dĕh-oom low—(as in loud)-dāh-mooce.

He will familiarise himself with the sound of this before he divides it into words, though he will know at the start that it means “We praise thee as God,” or, keeping to the order of the Latin words, “Thee as-God praise-we.” Having mastered the sounds of this sentence, he can now proceed to regard it as made up of three words:—

Thee (Tĕ) as-God (Deum) praise-we (laudāmus).

He will see how the Latins expressed by three words what we express by five.

So long as the boy listens and speaks Latin in sentences (or *thoughts*), before he reads and writes it as words, so long as he learns it at first as children learn French, if they are left to learn it in their own way, he will gain many advantages.

In the first place he will know his own language better; he will understand the language of prayer, which is largely based on Latin, and also the language of science, philosophy, and so forth.

Besides, he will be studying a subject of which many text-books already exist and are in use. After a little ground-work like this, he will be ready for work with grammars and text-books and authors themselves.

Teachers of Latin exist in large numbers. They are among the finest men in England and the world; but the subjects that they know are few. Latin is one of these subjects. It is a great advantage to have a subject which these men can teach, so that, during the teaching, they may impart some of their character to the boys. For the most valuable part of their teaching is their personal influence, not the subjects, which—probably—they fail to teach.

What they need really is to change their methods at the start. This would not be a great hardship to them.

A few suggestions may help them with regard to different branches of Classical learning; they are based on my own experience as a coach and lecturer at Cambridge, and as a self-teacher. Unfortunately I taught myself these things too late: I never really appreciated the Classics till after my Tripos was over.

I. Unseen Translations into English:—A boy should find out the meanings of difficult words partly by the light of the context. He should gather together all the data from what he can make out

easily, and by that guess the meaning of what he cannot make out so easily, somewhat as he would do with a rider in Euclid. He knows some things for certain. He has to make every possible use of these, as the only tools ready provided for him.

2. Prose Translations:—The step from an elaborate and abstract English sentence to a good Latin sentence is a long one. The distance may be bridged, the river may be stepped over, by means of a stone half-way. Take a sentence like the following:—“An irreconcilable antipathy between virtue and vice prevented the co-operation of these two men.” Who did [or did not do] what? Try to form a living picture of the two men. “The one was so good, the other so vile, that the two could not work together.”

Latin Verses:—Here there may be a similar process. Perhaps the English gives only enough to fill half a line. A whole line is required. How can the boy expand and paraphrase that English? Instead of trying to turn it at once into Latin, let him deal with it first *as English*. If he wishes to expand “The stream is bright,” let him expand the English word stream into “the waters of the stream,” “the stream and its waters,” and so on.

Philology:—The derivations of words will be interesting to a boy. He should be told the connection between Latin and English: how English borrowed from Latin either directly or through French. The principles involved should be illustrated, and especially the scientific principles. In fact, philology should be treated as a storehouse of scientific prin-

ciples—constant change of form and meaning, differentiation, co-operation in large groups (sentences), death, degeneration, and so forth.

History:—Here the starting-point might be Biography and English History, but, better still, at any rate with regard to government, the organisation of games. Let the boy compare and contrast the advantages of rule by a single captain or by a committee or by the team in a general council or by a mixture of these governments. Let him learn something of political economy by studying co-operation and division of labour and specialisation in a game like Cricket or Football. And all the time let history be made a way of teaching cause and effect. How slowly the effect appears after the cause! How apt one is to put down as a cause what is really only the match that lights the fire, and to forget what helped to lay the fire ready for the match.

As another example of how Latin might be taught differently, for my own part I should begin now with a study of "Vulgar" Latin, pronouncing it (as well as I could) in the ancient way. Such Latin would be much easier to learn, owing to one's intimate knowledge of English. It is not unlike the Latin of the Prayer Book. From this Latin one could easily pass back to Classical Latin and forward to the Latin of the Romance Languages, which came from Vulgar, not from Classical, Latin.

So it is with the New Testament Greek. I should start with that, because it is nearer to English, and also because the English of it is a familiar starting-

point. From New Testament Greek, properly pronounced, we could easily pass back to Classical Greek, forward to Modern Greek. The principle is to begin with the familiar and simple.

What of Greek, by the way? Is it worth learning? For the sake of New Testament Greek alone—yes. And for the sake of Homer and many other authors as well—yes. I think it is worth learning by almost if not quite every one; though there is a second course, and that is to read good translations of the Classics in English.

My own personal experience is that I do not regret the thousands of hours of discipline in learning Latin and Greek. First there were the declensions and genders, etc., teeming with exceptions which I have never met in real Latin and Greek. Then there was the translation of Latin and Greek into English, which helped me to write English—once I could hardly write a single sentence grammatically. Later on, but far too late, I learnt to appreciate material—the science and philosophy of Lucretius, the epic poetry and allegory of Vergil, and so on. But, once again, I do not regret the drudgery; it has enabled me to do many things which otherwise would have been intolerable. I learnt when quite young to fix my mind on subjects which were certainly dull and apparently useless. While they were useless as far as direct results were concerned, yet they helped me to submit to drudgery; and that is what the typical modern boy needs. Self-activity is all very well, but there come times in life when sheer and monotonous

labour are—or are considered—necessary. That is where the boy who has been “grounded” in Latin has the advantage: he has been trained to master something long before he has any idea of any great advantage coming from that mastery.



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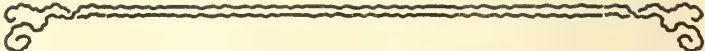


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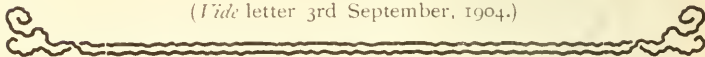
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